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PEACE ON EARTH:
WHAT MUST IT BE?

•

MONUMENT AT LUDLOW

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CHILDREN AND
CHRISTMAS CAROLS

1941

Adoration of the Kings

PAINTING by HANS VON KULMBACH
(1476-1522)

HOW often artists have essayed to tell the familiar Christmas story! And how differently they have told it! It is evident that each pictures the scene as his imagination sees it; each enters into the holy mystery just so far as his spiritual understanding will permit.

It was in 1511 that a German artist, Hans von Kulmbach, painted the Adoration of the Kings, reproduced herewith. Early in his career he had studied under a great Venetian master, and his earlier works, of which this is one, show something of the color, richness, and romance of the Venice of his day. He displays a naïve interest in the costumes of the kings, in the horses and camels, and in the charming landscape glimpsed through the arches drawn in ingenious perspective.

The broken arches suggest the age and weariness of the world, and the world's need of the Redeemer who has come. Mary's beautiful face shows her joy and confidence in the power of God. The Infant Christ is supernaturally strong and wise for one so young. The kings present their costly gifts; and the villagers, attracted by the royal procession, come running to see what the occasion for it may be.

Photo by Kurt Lubinski

BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

Vol. 3, No. 9 Published Monthly by The American Baptist Publication Society December, 1941

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This Month

■ An enthusiastic reception is being accorded the series on **"The Church Beautiful."** Dr. Scotford puts the choir and the congregation in their rightful places, in this month's story.

■ **Dr. Alonzo D. Winters,** who writes the Christmas meditation on page 7, is pastor of the Oak Lane Baptist Church, in Philadelphia. He writes a meditation fine enough to memorize — fine enough to frame.

■ We welcome **Grace Noll Crowell** to our pages again, in a typically lovely little Christmas poem. Mrs. Crowell writes in ink—and a strange mystic beauty that is a key to heaven's gate. . . . .

Next Month

■ Next month is Spiritual Defense Month for the BAPTIST LEADER. Its leading articles will emphasize the importance of strengthening the powers of the Spirit against the terrible hour in which all our faith stands for—stands with its back to the wall. Spiritual Defense in January, Evangelism in February, and Christian Education in March . . . . with a galaxy of writers whose names are *big* names, and whose very presence in these pages is an Important BAPTIST LEADER Event.

■ Needing no introduction to any Baptist audience is **Dr. Kenneth Scott Latourette,** of Yale—and China! He writes for us in January an article on "What Is Christianity?" . . . . a brilliant discussion from a brilliant Baptist scholar.

■ **"Eyes—Front!"** covers the worship-center idea in the new church architecture and focuses the reader's eye on one of the most important developments in modern church architecture.

. . . . And the usual departmental articles, helps, pictures, suggestions, and discussions that have been making BAPTIST LEADER the most popular magazine in the denomination.

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THERE IS NO OTHER CALENDAR like the "Triumphant Life" for 1942. In addition to its many unusual features it is a beautiful wall decoration reproducing four religious masterpieces in six lithographic colors. Select your favorite picture. **No. 1 Christ in Gethsemane, No. 2 Christ on the Mount, No. 3 Christ at Thirty, No. 4 Church in the Wildwood.**

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JOBS FOR TODAY'S YOUTH

By T. Otto Nall and Bert H. Davis. A guide to the socially useful jobs that democracy demands and offers. With brief, vivid, real stories of the young people at work in them, they describe youth serving the people by putting roofs over their heads, feeding and clothing them, by driving their trucks, by running their government, by taking care of their health, keeping lines of communication open, etc. The vocational opportunities in nine broad occupational fields are examined in the light of democracy's needs, and the rewards and satisfactions of each are seen clearly through the stories of the young people at work. $1.75

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OF INTEREST TO BAPTISTS

■ Mutual Broadcasting chain is on the air with a new series of weekly interfaith broadcasts, to be called "Mutual's Radio Chapel." Co-operating with the broadcasters will be the Federal Council to speak for the Protestants, the Synagogue Council of America for the Jews, the Social Action Division of the Catholic Charities of the Archdiocese of New York representing the Roman Catholics.

Well, why not? The air belongs to all of us.

■ With all the world throwing money at the feet of Mars with an abandon that approaches madness, it is good to read that during the year ending June 30, 1941, the American Mission to Lepers received the largest income for any single year in its history: $300,000.

The quality of mercy is not strained—nor are God and charity dead!

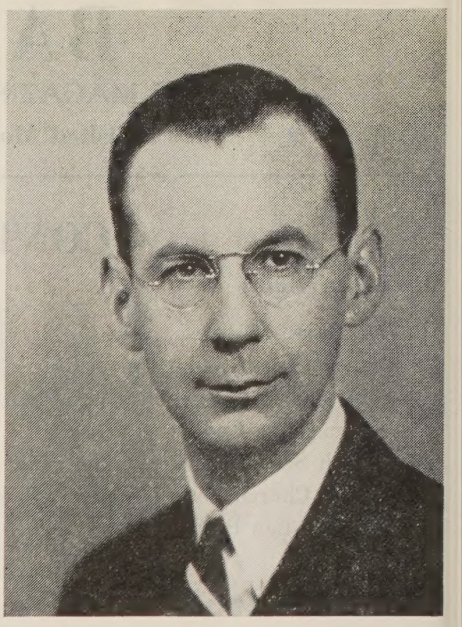
■ One thousand American clergymen have signed a PROTESTANT DIGEST petition urging swift and effective aid to Russia. A glance at the first eight most prominent names shows that four bishops signed early. They are Bishops Manning, Hobson, Cannon, and Oldham—none of whom one could expect to find on the side lines.

■ Three times a year, the pastor of the Church of the Mediator (Providence, R. I.) sits in the pew and lets his laymen run the morning service. These are Laymen Sunday, Youth Sunday, and Women's Dedication Sunday. And once a year the pastor preaches a sermon molded from viewpoints given him by members of his congregation on a controversial subject.

Something of a democracy, we'd say.

■ Approximately five hundred communities in thirty-eight states now release public school children during school hours for religious instruction. Only eight states (Iowa, Kentucky, Maine, Minnesota, New York, Oregon, South Dakota, and West Virginia) have specifically provided legislative authority for it, and the attorney generals of only three states—California, Washington, and Missouri—have ruled against the released-time plan. The rest seem to take it for granted.

That's a good sign. Morality runs before the law; you have to build a public desire for a great public change or innovation. Evidently the public wants "released time," for the public is expressing a desire for it *before* the legislators are asked to take a hand. It is one of the major religious movements of this generation.



JOHN CALVIN SLEMP

■ Dr. John Calvin Slemp joins the staff of the Editorial Department of Sunday school publications of the A.B.P.S. For several years he has been the editor of the *Biblical Recorder*. Before that he assisted Dr. Curtis Lee Laws, president and publisher of the *Watchman-Examiner*. Of Dr. Slemp's work Dr. Laws writes:

"I regard as quite ideal the election of Dr. John C. Slemp to the editorial staff of the Publication Society. Dr. Slemp, in his younger manhood, was my assistant, and so I know him well. He is a man of fine and discriminating scholarship. As a writer he has unusual clarity, force, and beauty of style. His culture, character, and versatility eminently fit him for work in your great publishing house."

Following his work on the *Watchman-Examiner*, Dr. Slemp was associated in an editorial capacity with the Sunday School Board of the Southern Baptist Convention. On being informed that Dr. Slemp had accepted the position with our Society, Dr. T. L. Holcomb wrote us as follows:

"Congratulations! Dr. Slemp is a man of culture, ability, and experience. He is ably fitted to make a distinct contribution to the ministry of the Publication Society, and this connection will give him a rare opportunity for service in the field of religious literature."

It pleases us to announce Dr. Slemp's association with the Society because of his splendid qualifications for the work here. His educational background, his knowledge of Baptist history, his scholarship, and his faith in New Testament teaching as interpreted by Baptists eminently prepare him for the work which he will do with The American Baptist Publication Society. His immediate responsibility will be as editor of *Uniform Lessons* and *Topic* material.

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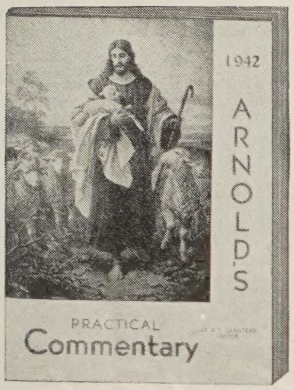

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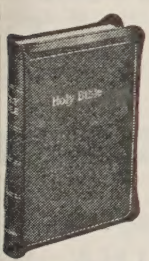

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■ The Columbia Federation of Baptist Young People's Unions in Washington, D. C., is eager to establish contacts with the hundreds of young Baptists who come to the capital. If you know of any such persons, you are requested to send their names and addresses to the Federation's president, John Gordon Mein, 718—8th Street, N. W.

■ Thirty-four thousand, six hundred and sixteen Roman Catholic priests have just been asked two questions by the Catholic Laymen's Committee for Peace: (1) Do you favor the United States engaging in a shooting war outside the Western Hemisphere? (2) Are you in favor of the United States aiding the communistic Russian government? On the first question, 12,308 answered no, 885 said yes; 232 ballots were marked void. On the second question, 11,860 answered no, and 967 said yes. What interests us most is that less than 40 per cent of the priests polled cared enough about the poll to vote. What did *they* think?

■ A new Protestant newspaper is in the offing: *The Protestant Voice*, from Fort Wayne, Ind. Designed to present "wholesome news" and "news of denominational interest," it will be a weekly. We wish it well.

Is there a demand for such a paper? Will Protestant Americans drop their *Times* and *Tribune*, et al., and take *The Protestant Voice?* They will if the *Voice* is good enough. That will cost money. Millions. (*PM* has spent millions, and it is still in the red!) Newspaper publishing is a high, expensive art; the American road is littered with the journalistic bones of papers that were good, but not quite good enough. And there are many, many different schools of Protestants here, every one of them calling for a different press.

Aye—we wish the *Voice* well, but our fingers are crossed.

■ The Laymen's National Committee is sponsoring a "First Annual Bible Week" from December 8 to 14. It is "an effort to forge national unity and quench the fires of prejudice and dissension." The official opening hasn't come off as we write, but we are promised a radio message from the President, a word from Mrs. Roosevelt, and a dramatization from the Bible by "beloved entertainers of stage and screen."

We're for a Bible Week, any time, anywhere. But frankly, we can't get enthusiastic about this sort of high-pressure stuff—especially the beloved actor-and-actress angle. There are other tried-and-true agencies—the American Bible Society, for instance—that have been active for years in this field, doing a slow, steady, constructive job, without the doubtful help of big names of stage and screen.

Is this new one most interested in the Bible, or in self-promotion?

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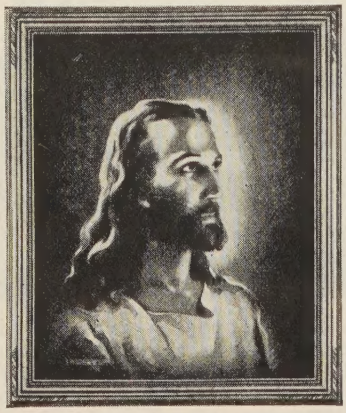

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OF INTEREST TO BAPTISTS

■ The death of Dr. Shailer Mathews leaves a niche hard to fill in Baptist ranks. Editor of *The World Today* and *The Biblical World* for fifteen years, his writings made him interdenominational and popular in religious journalism. From 1912 to 1916 he served as President of the Federal Council of Churches of Christ in America. Then followed a long and brilliant term as Dean of the Divinity School at the University of Chicago.

■ Dr. John R. Sampey, President of the Southern Baptist Theological Seminary, expresses himself on the Neutrality Act controversy in a manner that leaves no room for doubt as to what he means: "The great body of American people are not neutral with regard to any of the wars now devastating the earth. We are for China against Japan; we are for England against Germany; we are, most of us, for Russia opposed to Germany. To the extent the Neutrality Act hinders us from helping our friends, it is an obstacle and should be quickly removed."

■ So many preachers and deacons have been asking the editor for extra copies of the October BAPTIST LEADER containing the article "The Deacons Go To Work," that we are reprinting the story in attractive booklet form to supply the demand. The reprints will be sold at fifteen cents per dozen as long as they last.

■ This letter, which came to our desk this week, we read twice. We quote:

"Last June I reported for active duty with the Seventh Infantry. One of the most encouraging things in my work has been the co-operation of the Publication Society. I have a list of more than four hundred Baptist men in our regiment. This is not all-inclusive. This month I have received 200 copies of *The Secret Place*, 50 copies of *Topic*, 25 copies of BAPTIST LEADER, 50 copies of *Young People* and some New Testaments. These have all been distributed. No one can measure the good these periodicals may do our men.

"I have a suggestion. Some of our churches are using materials other than those published by the Society. If such churches and their pastors could know of this effective help of the Publication Society to their boys in the Services, it might help them to see another reason why they should buy Baptist materials. Thanks again."

GEORGE D. MCCLELLAND, 1st Lieut.
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■ The National Council of Church Women, the Committee on Women's Work of the Foreign Missions Conference and the Council of Women for Home Mission are no more. Rather, they are now one. Long may they live in the new united body. The merger was recently completed at Columbus, Ohio, when the National Council decided to come in. The new organization will have a strength of six million, and the ladies predict that it will produce a much needed revival.

We hope so; may the ladies do what the men have failed to do. But even if they fail here, they give us the spectacle of a united front in Christian work, which we may need as much as revival. All newspapers for men only, please copy.

OUR CONGRATULATIONS TO:

■ First Baptist Church of Albert Lea, Minnesota, on its Diamond Jubilee (75th Anniversary) celebration. A most attractive celebration program, running from October 21 to October 27, was carried through; large meetings were addressed by local and state leaders, and one of the most attractive anniversary booklets we have seen in many a day goes into our files through the courtesy of First's energetic pastor, Dr. Wilbur W. Bloom.

■ Mr. Edmund Sutton, Jr., of Calvary Baptist Sunday School, Trenton, N. J., who was enrolled in that school in 1885—at the tender age of five! Mr. Sutton has just completed thirty-five years of unbroken attendance, having missed but two Sundays in thirty-six consecutive years. He was baptized in 1921, has been a teacher of boys' classes for years and has distinguished himself as a manager of baseball and basketball teams; his Calvary squads have won ten city championships.

And speaking of records—the superintendent of Calvary's school has served since April 1, 1906, or a period of thirty-five years, and the church clerk has served for forty-nine years!

If there is another church in the Northern Baptist Convention with a record like that—step up!

■ Conklin Avenue Baptist Church, of Binghamton (N. Y.) celebrates its 50th Anniversary, November 20-December 7. Organized in 1891 with a membership of forty, it has a roll of eight hundred today. Eleven ministers have served Conklin Avenue, and nine charter members are still alive. The present pastor, Rev. Hinson V. Howlett, is enjoying a great pastorate.

■ Rev. Wesley J. Drummond, who leads the 50th Anniversary celebration at Immanuel Baptist Church, Elgin, Ill. The commemorative meetings will run through November.

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ROCKS and ROSES

Out of Our Mailbag

■ . . . . I should like to make a few comments on the article "On Guard, America!" in the October issue. . . . . If the Gallup poll of recent date is a fair criterion—and Mr. Gallup's organization has been found dependable for a high degree of accuracy—then President Hutchins is much in the minority. . . . . Naturally, we should all like to stay at peace in this crisis, but merely wishing to have peace does not assure we shall have it. President Hutchins tacitly grants that war is justified in self-defense. As I understand it, that is just the basis of all our preparation and military effort to date. We struck in self-defense when we took over advanced posts in the Atlantic. . . . . We are now striking in self-defense when we shoot at submarines interfering with our commerce . . . . when we refuse to recognize the right of the Nazi to boss the Atlantic. . . . . No man liveth unto himself; neither does a nation. The church in all ages past has never been an isolationist institution; its mission is to go unto all the world and preach the gospel and with some semblance of democracy it is impossible to carry out the tenets of Christianity. . . . . Was there ever a time in the Christian era when there were so many captives to deliver or so many peoples needing to be set at liberty? Witness the concentration camps, the firing squads, the clamping down on freedom of speech. . . . . Almost an embargo on freedom of thought everywhere, where Nazism is dominant. It's about time to sing realistically "Onward Christian Soldiers."

E. M. PHILLIPS,
Woodstock, Ill.

(The editor bemoans his lack of space; this is a poor condensation of a great letter; we cannot possibly do it justice, with other letters waiting to be published.—Ed.)

■ Yesterday I read "On Guard, America!" by President Hutchins. I think it a most commendable statement of America's challenge in a world of utter confusion, and I am glad you printed it in the October BAPTIST LEADER. I wish that it could have a much larger circulation. . . . . I am glad that our Baptist publications are not avoiding the vital, though controversial, issues. I shall be looking forward to more forthright articles of similar nature.

ROBERT E. BAKER, Pastor
New Woodstock Baptist Church
New Woodstock, N. Y.

(Oh, well—it's differences in opinion that make life worth living—and that make editors feel *fairly* safe. —Ed.)

Christmas, 1941

By ALONZO D. WINTERS

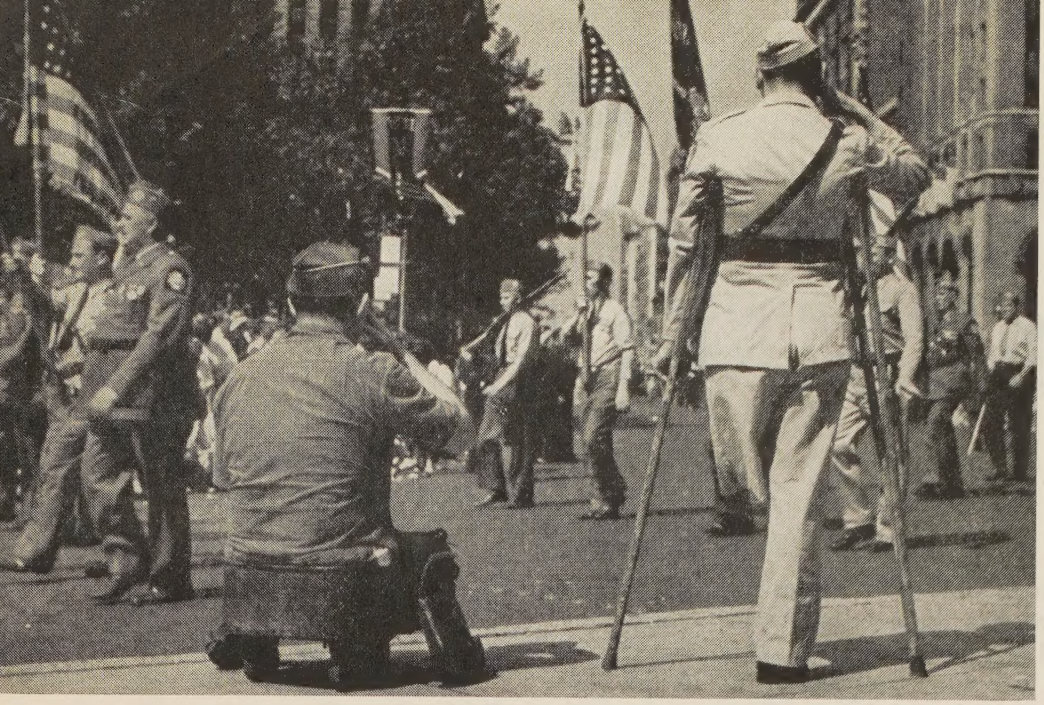
NOW, in the fullness of time, Christmas comes once more. Never since the first Christmas has there been greater reason to greet the day, for the world has hit a new low. This blessed season finds us bending over war maps and clamoring for increased production of war materials, while two huge armies march. One is made up of hostile forces, equipped to slaughter on a wholesale scale; the other is made up of refugees, a pathetic line of suffering humans, homeless, heartsick, separated from their loved land and loved ones. Nevertheless, the day dawns! The day of Christ's nativity! And it still is *Dies Gaudii,* the Day of Gladness!

We hear again the Christmas message, and this is its meaning: The sun has not set. The curtain has not fallen. This is not the end. However overcast the skies, however sickening the interval of hope deferred, God still lives and loves. The Christmas message finds expression in these uplifting words: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people . . . . Glory to God in the highest, and on earth peace, good will toward men." Hear it again, you who have become disheartened!

This is the day that commemorates God's entrance into the world in the person of His only begotten Son, Jesus. It had been said that God could not be intimately known, that He was the distant God, august and unapproachable; but He came conformable to our likeness. And what a strange coming! The great God came as a little Babe that nestled in the arms of a Jewish maiden, sheltered in a little stable in a little village in a little province. The world gave scant heed, but the angels sang, lowly shepherds drew near, and the Wise Men followed the guiding star.

This is the day which the prophets had foretold, which was so long in coming and so brief in its stay; but its glory is eternal. Its teachings and its ideals are as permanent as its glory. Sin cannot sully them. Like the Prince of Peace himself, they abide. Hence, Christmas, the fulfillment of prophecy, is itself prophetic. Jesus has come! Jesus is here! Out of all our miserable yesterdays, He will lead us into the bright tomorrow; and we hail Him, this Christmas Day, as the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

Photo Illustrators



Clarkson & Cooke

PEACE

Are These the Only Fruits of Victory?

By A. J. MUSTE

Dr. Muste is co-secretary of the Fellowship of Reconciliation, which is the leading pacifist group in this country. He is definitely "left wing," antiwar, pro-peace. You may not agree, but you will read this article through.

ANY attempt to deal in brief compass with the problem of the peace to follow the present war must necessarily be inadequate; it involves making statements that require explanation and supporting evidence, which space does not allow for. I trust that readers will bear this in mind.

Three preliminary observations are necessary, especially if one is approaching this problem from a Christian standpoint. In the first place, I am convinced that the longer the war lasts, the more remote is the chance that we shall be able to achieve a tolerable, not to mention a glorious, peace and a new world order. War begets the spirit of bitterness and vengeance which precludes a good peace. Furthermore, every day the war goes on involves a wholesale destruction of goods and a disorganization of life; and these make it more certain that men will turn in desperation to some sort of dictatorship, and not toward democracy, when the battle is at an end.

In the second place, there can be no hope except in a peace in the making of which *all* the peoples share.

In the third place, a true peace must be based on repentance—repentance of our own, not other peoples', sins. For each nation, therefore, it must begin with a recognition that the nation itself must take the initiative in correcting its own shortcomings. So long as each person seeks to justify himself, there can be no reconciliation and no peace. Someone has to resolve such an impasse by beating his own breast and crying, "God, be merciful to me."

Starting from this point, I can do no better than to name the Eight Points for Building Peace, which the Fellowship of Reconciliation is laying before the nations and especially before Christian people today. Let the United States, we say, offer immediately to negotiate with all peoples a peace on the following lines:

1. That we demonstrate the sincerity of our professions about democracy by undertaking to establish equality of opportunity for all in our own borders. Let there be, to begin with, a national program to provide decent housing for all who now lack it, to make land accessible to those who will till it, to encourage co-operatives for the maintenance and revival of the initiative of our people, which concentrated industry threatens to destroy, and to provide adequate medical and hospital service and equal educational facilities for all.

2. That we effectively repudiate racism in our dealings with Jews and Negroes, and as a beginning toward reconciliation in the Pacific, we repeal the Oriental Exclusion Act by which we seek to stamp the brand of inferiority on Japanese and Chinese, as surely as Hitler seeks thus to brand Jews. And that we then call on Germany and other countries similarly to renounce racist doctrines and practices.

3. That no attempt be made to fasten sole war-guilt on any nation. All peoples should take up the works of repentance.

4. That the United States should offer to invest the billions it would otherwise devote to war expenditures in a sound international plan, under international control, for the economic rehabilitation of Europe and Asia, and thereby stay the inroads of famine and pestilence.

5. That all peoples are to be assured of equitable access to raw materials and markets. Migration of peoples should be internationally controlled.

6. That all subject nations, including India, the Philippines, Puerto Rico, as well as Denmark, Norway, Poland, and the rest, be given a genuine opportunity to determine their own destiny within an international order.

7. That there shall be an immediate and drastic reduction of armaments all 'round, a concerted shift from an armaments-and-war economy to an economy of peace.

8. That the United States shall take its full share of responsibility, along with other nations, for the building of a federal world government upon some such plan as that of our own American union.

Under the program being pursued at present by the Roosevelt administration, the world is given only three options: a military victory of the Berlin-Rome-Tokyo axis, a military victory of the Washington-London-Moscow axis, or a stalemate of utter exhaustion. Each of these alternatives spells Doom for mankind.

Christians must offer the world another option, one that is distinctive and that is based on repentance, reconciliation, and faith in God. Are not Christians to be the salt of the earth? And what if they become insipid, incapable of fulfilling a distinctive mission?

The proposals I have listed will bring a new and creative element into the picture. When we remember with what joy the masses hailed the bright promise held out by President Wilson's Fourteen Points, and when we note that the masses are far less enthusiastic about what war can bring than they were two decades

(*Please turn to page 15*)

on EARTH: What Must it Be?

By BRADFORD S. ABERNETHY

Dr. Abernethy is Baptist, more middle-of-the-road than Dr. Muste, and co-secretary of the new Commission To Study the Basis of a Just and Durable Peace, of the Federal Council. The editor rates it one of the most thoughtful articles ever to appear in LEADER.

LIKE all good dilemmas, this one has two horns. In attempting to give some substance to the shadowy "shape of things to come," a Christian may set down certain broad principles for governing the conduct of men and nations—principles which seem to him to represent the will of God as revealed in the life and teachings of Jesus. So, for example, the sacredness of human personality must be respected, the absolute sovereignty of God must be recognized, the brotherhood of men must become an established fact. From such a three-, or five-, or eight-point program there would be no expressed dissent on the part of Christian people. The difficulty in this approach to the problem, as some one would be sure to point out, is that it is even more shadowy than the shape of things to come. Here are principles, but no program. Furthermore, the principles themselves seem blissfully unmindful of the political and military realities of the moment.

On the other hand (or perhaps we should say "on the other horn"), to start from these same realities and to press for the best peace possible under existing circumstances may be to ignore entirely certain clear Christian precepts. Thus, it seems to some that peace now is dependent upon an Anglo-American victory in the war, followed by a settlement so decisive and crushing that "aggressor nations" will never again disturb the peace of the world, and followed also by joint Anglo-American policing of the world. To which, one wishing to hold to long-range Christian objectives might well say: "Such a peace could not be permanent, because it ignores the equality of all men in the sight of God. Men were not meant to be masters or slaves, but brothers."

Realists will part company with us if we grasp one horn of the dilemma, idealists if we grasp the other. At the risk of creating a monstrosity out of our dilemma, let us project a third horn, somewhere between the two, and see if there be not room for all to hold on. More specifically, let us set down certain qualifications for the peace to come, bearing in mind both the realities of the moment and the Christian principles to which we owe allegiance.

The Sovereignty of the Nation

In his book, *Essays on Nationalism*, Professor Carleton Hayes, of Columbia University, has an illuminating chapter on "Nationalism as a Religion." In that chapter he shows, as the heading would indicate, to what an extent nationalism has taken on the attributes of a religion. In America, for example, it has its "sacred" days, such as the Fourth of July; its "scriptures," such as the Constitution and the Declaration of Independence; its "prophets," such as Washington, Jefferson, and Lincoln; its "symbols of faith," such as the flag. Parallels of course can easily be found in the history of other national states. Nationalism, in short, has become a religion. Aside from the fact that nationalism thus poses a neat question for the Christian who insists that absolute allegiance must be given to God alone, nationalism must be recognized as one of the root causes of war. Self-interest becomes the determining factor in national policy. When unemployment threatens at home, the nation raises its trade barriers (e.g., the Fordney-McCumber tariff of 1921, or the Smoot-Hawley tariff of 1930) in complete disregard of the dislocation such an act will cause in the national economy of some other state. Furthermore, it is an axiom of national sovereignty that each state reserves the right to be the sole judge of its own disputes. To do otherwise would be to endanger its "national honor."

Is there a Christian judgment to be rendered on this concept of national sovereignty? The Oxford Conference in 1937 thought so. It said: "So far as the present evil is political, the heart of it is to be found in the claim of each national state to be judge in its own cause. The abandonment of that claim, and the abrogation of absolute national sovereignty, at least to that extent, is a duty that the Church should urge upon the nation." It must urge this because limitations on national sovereignty are essential to future world order. It must urge it because the worship of the political state, which extreme nationalism engenders, is a form of paganism against which the Church must be constantly on guard.

It would, of course, be naïve to assume that if only nationalism could be done away with, wars would cease. Nor would one want to suggest that nationalism is wholy an evil. One may suggest, however, that the accelerated pace with which nationalism has developed around the globe, resulting in a disjointed body of national states, each jealously guarding its own sovereign rights and proclaiming its own sovereign duties, is a cause for alarm not only to those who are concerned about future world order, but also to those who are concerned about the future of Christianity.

If it be granted that limitation of national sovereignty is a desirable step, the question arises: to whom or to what should these rights of sovereignty which

(*Please turn to page 15*)

H. Armstrong Roberts

. . . Make straight in the desert a highway for our God.

THE SINGER IN THE CHOIR, THE WORSHIPER IN THE PEW: THESE WERE THE FORGOTTEN ONES OF THE OLD CHURCH ARCHITECTURE. THEY MUST BE RECKONED WITH IN THE NEW!

CHOIR *and* CONGREGATION *in the Church Beautiful*

NANUET (N.Y.) BAPTIST CHURCH: STRAIGHT PEWS, DIVIDED CHANCEL, CURTAINED BAPTISTERY, OPEN BIBLE CARVED BY A DEACON'S SON

YOU'VE all heard the remark, more or less truthful, that the choir is the war department of the church. Or that other one, equally sharp, to the effect that church musicians should be seen and not heard. Personally, I'd put the last remark in reverse; I think it time they were more heard than seen.

For music in our churches is one of the richest heritages of Protestant worship. Side by side with the voice in the pulpit, it has produced our highest moments of spiritual aspiration. Yet the greatest days of church music are before us, and not behind. Pipe and electric organs are cheaper than ever; the paid quartette is rapidly passing into outer darkness, and chorus choirs grow steadily larger with an ever increasing age-range among the singers.

Recently I discovered a church in which nearly as much space was devoted to dressing rooms for the choirs as to religious education! That may be a bit too much, but it indicates a trend that modern church architects are recognizing and helping. Instead of being an "extra attraction" doled out to the congregation, music is being woven into the fabric of the service itself. In the future, look for fewer solos, duets, and "special numbers," and for a more skillful use of what we might call "background music." These tendencies are having an important effect on the physical arrangement of our churches.

Organs and Organists

Our fathers didn't do very well by us, I think, when they allowed the physical presence of our church musicians to interfere with the effectiveness of the music they were trying so hard to render. Particularly is this true in the case of the organ and the organist. Both are a bit expensive. Apparently, knowing how much their music was costing them, some of our churches wanted something to show for their money, so they put the organist up in front and spread the organ across the whole front of the church auditorium, although neither of them were particularly good to look at nor were designed for this sort of inspection. There was a strange tendency to place the choir up somewhere above the preacher's head, with the organist perched up even higher.

Now playing an organ is a highly athletic occupation noteworthy for the jerkiness of the various motions, rather than for their grace. It is as unsuited for the public view as the stoking of a furnace. So, in the newer churches and in many of our remodeled churches, the organ console is being tucked away in some location marked by low visibility. Often it is depressed below the level of the organ loft. In my own church, not one member out of ten in the congregation knows what the organist looks like. One of my friends describes him as "a person of gopher-like habits"! You don't have to *move* the organ; that's too expensive. Try putting an iron rail around the organ bench and hanging a curtain on it; give your organist a mirror so he can watch the congregation without being watched himself. Then a man can take off his coat on the organ bench, and women can slip on old shoes with flat heels—and get more out of those pedals!

Then there is the choir leader, poor fellow! Somebody out in front beating time does, I suppose, help all concerned to keep step musically, but such human pendulums are certainly no aid to the devotional spirit of the congregation. One Milwaukee church has solved this problem. Between the chancel and the auditorium is a wall jutting out some three feet, which conceals from view both the organist and the director. If you can't do that, you *can* put up some sort of screen. I think most organists and choir directors would appreciate it.

And try hiding those cannon-like organ pipes. They are more likely to inspire mathematical computations, especially in the young, than prayer! The pipes can be placed behind a grill; they can be painted to harmonize with the other decorations. Organs nowadays are to be heard, and not seen. Some of the churches with small budgets solve the problem by hanging a velvet curtain.

The Choir

Choirs are sometimes "pretty set in their ways," yet on the whole, I think they are more flexible than the organs. The multiplication of children's choirs and the increasing popularity of the chorus choir mean a great deal to the worship of our churches. A processional of a chorus choir appeals to the eyes. It suggests that the church is on the march, and that something important is about to happen. It serves much the same function for the preacher that the "interference" does for the football player. It, furthermore, has the virtue of encouraging the congregation to get there on time. I like a processional. If you don't—forget it. It doesn't really matter so much as some other aspects of choir work and arrangement.

In the management of choirs, the supreme strategy is to convince the singers that they are the musical ministers of the church, that they are leading people in divine worship, and are not just so many musicians displaying their skills. Once this point is scored, lesser matters tend to take care of themselves. The incidental music becomes equally, if not more, important than the special numbers. The aim of the singers ceases to be the winning of personal approval and becomes the achievement of a spiritual atmosphere. They should think of themselves primarily as worshipers and only incidentally as musicians.

Any seating arrangement which puts a choir "on display," or which needlessly separates the singers from the

remainder of the congregation, is objectionable. I know many churches in which the choir is parked high up, out of the way, on a rear balcony. Sometimes this is good and sometimes bad. It has the advantage of inconspicuousness during the service, but it tempts the congregation to turn their heads during the anthem, and it encourages the singers to sneak out as soon as they are through singing.

The most satisfactory place for a choir is in the front, in the chancel—primarily because that is the place where worship centers. A chancel choir joins naturally in every act of devotion. It can see the minister and hear the sermon. It is visible to the congregation yet not conspicuously so.

By JOHN R. SCOTFORD

ROGERS PARK BAPTIST CHURCH, CHICAGO: ANOTHER PERFECT ARRANGEMENT IN WHICH WORSHIP BECOMES COMPULSORY—AND A JOY!

The fundamental principle of the chancel arrangement is that the choir sings to God rather than to the people, and symbolizes this attitude by *facing sideways to the congregation.* Fortunately, this same end can be achieved without the aid of a chancel. Some rural churches have had it long since; they dedicate the "amen corner" to the choir, and that is an excellent bit of maneuvering, provided the singers can keep directing their voices toward the pulpit and not toward their friends in the pews.

Turning sideways seems a very little thing, yet the results are greater than you think. Choirs, being by nature contrary, often object to the change when it is first proposed, but like it after it has been made. They "feel more comfortable" when no longer exposed to the direct scrutiny of the congregation. I watched, just a week or so ago, one chancel choir in action. Their singing was utterly free from self-consciousness; their attention was concentrated on what they were doing, with no thought of the impression they were making. Their countenances revealed a religious devotion which they would never have displayed had they been singing from a high "choir-loft" to pew below, filled with staring people.

. . . . and the Man in the Pew

Thanks to the optimism of the people who build churches and the zeal of the salesmen who sell pews, the pews cover altogether too much territory in the ordinary Protestant church. In one church which I served it was necessary to take out the front pews in order to have floor space in which to receive new members! Rare indeed is the church in which a few pews have not been transferred to the vestibule or the basement. The wilderness of wood with which we have encumbered our sanctuaries suggests that they have been designed as a place for men to sit, rather than designed for the worship of God. You can't see anything but pews—especially when they are empty.

Pews have undoubted advantages. With cushions, they are the most noiseless sittings known to man. When properly designed they are quite comfortable. Merely sitting in a pew awakens a religious feeling. They are easy to clean and dust, and nobody ever heard of a pew getting out of order or yielding to the infirmities of age.

Let there be great care to select a pew with a comfortable *back;* a bulge in the wrong spot will produce a tired listener who sooner or later will prefer to sit it out at home. Add to the comfortable pew with cushions—not *too* comfortable, nor yet *too* hard, not sleep-producers nor yet inspirers of painful wakefulness—cushions that will aid in a comfortable realization of the desire of the churchgoer to *hear and enjoy* the Word from the pulpit.

The only really objectionable pews are the circular variety. These promote too much self-consciousness on the part of both oldtimers and newcomers, and they do much to prevent the establishment of a real atmosphere of worship. People in circular pews compete with the preacher for the other people's attention. It was an evil day when someone discovered how to make seats go in circles.

The churches generally have not appreciated the advantages of *movable* seatings; they are usually regarded as an evil to be endured until permanent pews can be secured. Yet such seats have their points. When you equip them with rubber heels and fasten them together, they are almost noiseless. The newer type of folding chair is one of the most comfortable seats ever invented, but it tends toward noise when the user gets up and sits down.

Flexibility is the great virtue of movable sittings. The pastor of a Cleveland church whose members are worshiping temporarily in a parish hall reports: "Movable seats are great! On Easter we can crowd in 1,200 people. Then, as the spring progresses, we can spread the chairs farther and farther apart and make 200 look like a big crowd." Many a preacher wearing himself down preaching to empty pews will appreciate *that.*

Much of the curse of using folding chairs can be removed by putting pew-ends at the ends of the rows, giving the aisles at least an ecclesiastical aspect. And occasionally, a church which faces the necessity of crowding a lot of people into a small space can get in a maximum audience by using the larger-sized kindergarten chair. Try one for yourself: they are actually comfortable for the average adult.

Aisles to a church are what rivers are to a continent; through them the people flow in and out. In oval or overwide churches, you need many aisles; in S. Parkes Cadman's famous church, no less than seven aisles converge upon the pulpit. Center aisles have often been avoided because they divide a congregation, or because the preacher dislikes "preaching down an aisle." But today center aisles are much in vogue. Pyschologically, every church needs a center aisle and two side aisles—the former for those who like to "make an entrance" and the latter for the timid souls who prefer a less public approach to the place of worship.

It is worth your notice that there is more traffic down the side aisles. Most people come to church in an unobtrusive mood.

BEFORE AND AFTER AT THIRD BAPTIST CHURCH, ST. LOUIS. STRAIGHT PEWS IN THE CENTER, CHOIR SHIFTED TO SIDE, AND THE ORGAN BEAUTIFULLY HIDDEN

DR. SEASHOLES TELLS THE CHILDREN'S STORY

Monumen

By HARRIET BEAM

SOMEBODY told me, years ago, that there was a skyscraper church building in New York in which a man could spend his whole life without going outdoors and want for nothing. It "had everything"—stores, hospital, theatre, gym, church—and funeral parlor. From the cradle to the grave.

The more you think of that, the more you say "Ugh!" Spend one's whole life in just one building? That would be the nth degree of boredom. Being human, we crave variety, fresh outlooks, far horizons. No, not even a *church* building could hem in a life from cradle to grave and give that life its fullest meaning and expression.

But to have as one's church a building and an organization so well planned and managed that it builds itself into your life instead of just surrounding it . . . . builds itself in, like a dynamo . . . . to have some such oasis of God in the midst of this weird human wilderness we live in . . . . to come away from that church walking on air . . . . to have a church so constantly fresh and vital that it gives to successive generations, as well as my own, a light and a lift . . . . to have for one's own church a powerhouse of spiritual inspiration that makes one impatient with every day in the week save Sunday . . . . ah, that *is* a church.

My church is like that. I love it. It is First Baptist Church, Monument at Ludlow, in Dayton, Ohio.

I

Sunday at 10, things really hum at Monument at Ludlow. This is the hour of morning worship. Ten, not eleven; and that early hour doesn't seem to make any difference whatever in the attendance. The large sanctuary is completely filled each Sunday. At exactly 9: 55 the organist starts, and if you are not in your pew at 9: 55 you wait outside until one of the "seating intervals," when the tardy ones enter more or less gracefully. There is always a Reception Committee to greet you, outside; nobody ever goes away from First Baptist without a handclasp and an invitation to come back. They come back.

Even a casual first glance tells you the first important thing about us: this is a *family* church. Families occupy these pews. There are children, with their parents. I've known strangers to be a little suspicious of that. Wriggling boys and primping little girls! There will probably be one of those "Junior Sermons" and that awful rushing out of youth at the end of it—steam-rollers on parade. The visitor has seen all that before. He doesn't see it here.

THE JUNIOR BOARD—REPRESENTS HIGH SCHOOL AND THE YOUTH FELLOWSHIP

The children in church go reverently through the opening service. They fall in behind two youngsters carrying the American and the Christian flags, stepping out of their pews to go down and gather in a circle around the pastor at the communion table. They go *quietly*. There is a story for them that holds the parent as well as the offspring; it, too, is reverent, dignified, in the language of children. Then, as silently as the Arabs, they go to their classrooms, and the service for the adults goes on. You are left with the older generation. Old? There is the usual gray hair here, but the faces are young. Our young and capable pastor, Dr. Seasholes, is an outstanding Christian leader whose influence is felt throughout the wide circles of religious and civic activities of Dayton. The minister of education (the Reverend August M. Hintz, to strangers, but "Gus," belovedly, to the church) is two years out of seminary. The choir is well balanced by youth. Last year, ninety-two new members were received into church membership; 31 per cent of them were young adults, and 22 per cent were children, and a great number of them were recruited by the young people themselves, and . . . . but we'll get to that, later.

The sermon is good. Always good. The service shows hours, weeks of planning. Everything here is planned, interrelated, with Sunday as the focal-point. The only really big meeting between Sundays is the midweek prayer service, which is different. Young people attend it. There are no mammoth socials; there is no gym; there is no six-nights-a-week-social program. Strange? Not when you know the place. The young people here look upon the church as a spiritual clearing-house; they do not seek social activities here; they say that there are other agencies in the community much better equipped to take care of the social side than their church ever could. Here they want food for their souls. Here they get it.

Possibly, they get it because the place is a spiritual democracy. If there is any conflict between old and young, I have never seen it. The nearest thing to it that I ever saw was a brief argument over the china in the Women's Society's china closet. We used it for a young people's meeting, and we wanted to wash the dishes; the ladies rebelled. Not *that* china! It was a nice, friendly argument —and it was gone with the wind before you could say "Monument at Ludlow." Now we're glad we don't have to wash dishes. The meals, tastefully served, are provided for us at cost; we concentrate on fellowship, not on suds and sandwiches. It works out better for us.

at Ludlow

FIRST BAPTIST CHURCH, DAYTON, IS A CHURCH THAT CAN'T SEEM TO GROW OLD. HOW IT STAYS YOUNG IS TOLD HERE BY ONE OF ITS YOUNG PEOPLE

CHARLES LYON SEASHOLES, D.D.

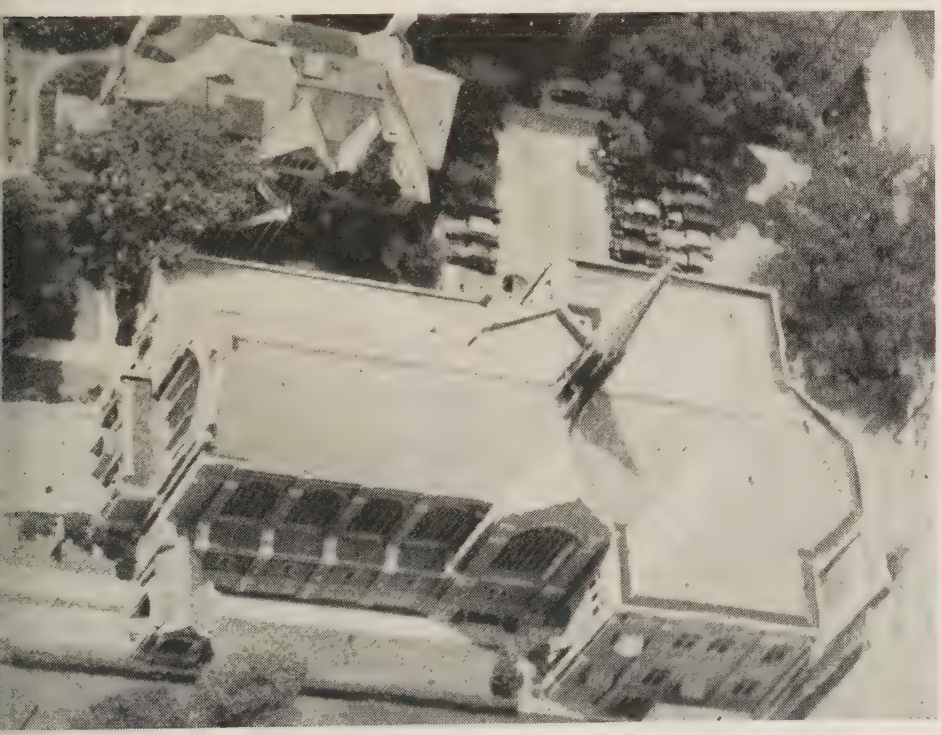
Before we leave the church sanctuary, look again at that choir. Among its members are young people who have moved in succession from a Junior and a High School choir that take care of the early musical training and ministry of First Baptist. Juniors and High School join every once in a while in a concert; they perform with the adult choir once or twice a year; they have their own program in church eight times a year.

The Church School

In the church school, an environment is built around the children; no child is ever warped to the environment. The floors are carpeted—which makes, praises be, for silence. Each department, on leaving the sanctuary on Sunday morning, has its own worship service, as one group; they go from there to *separate* classrooms. Walled classrooms; not partitions. The furniture in the classrooms suited to the ages of those who use it; big chairs for big boys; small, unpainted natural wood chairs and tables for nursery beginners, primaries, and juniors. The walls are thoughtfully painted in combinations of blue, old rose, canary, and green. The carpets blend with the walls. You'll notice that *all these classes are co-ed.* Why not? It's that way in the public school. The youngsters want it that way. They've said so, and the "oldsters" have obeyed them.

In the classroom, following the group worship service, you find "activities." There are, of course, the teaching of the lesson and training for appreciation in religious music and painting. There are also scrapbook making; bulletin board work; decorative themes and ideas are worked out across the tables; screens (six feet by four feet) have been made here, appropriately decorated, for use in the school. Every activity has a spiritual reason; and those who teach and lead here are prepared to teach and lead.

They are all trained teachers, or they never get to teach at all. (A church school of 902 could never be held together otherwise.) Many are trained in the Leadership Training Courses of the Sunday School Council of Dayton. Each teacher is required to read *at least* three books on his job every year; new teachers *must* be taking a training course. The church provides a free library on leadership training, available to all. And when a teacher is absent, he must provide for his substitute well in advance (most classes have regular, trained substitutes).



THE FIRST BAPTIST CHURCH, DAYTON, VIEWED FROM THE AIR

We said that this was a democracy. By that we mean that all of us, young and old, can have as much of a hand in the planning as we want. Gus, as minister of education, is—theoretically, shall we say?—the head of the work. But he is actually, rather, a helmsman who takes his reckonings and follows a compass and sails his "ship" as the crew directs! Each school group—every group in the church, for that matter—has its own elected leader. They call their own meetings. They call in Gus when they want him. He never dictates, never says, "Next week we do this." He asks, "How would this work?" If they like it, it's "in." If they don't, it's "out."

A committee will plan a meeting. They make an announcement: "Wednesday night we are going to discuss so-and-so. *Anyone* who wants to come may come, and say what he has to say." They are long, long meetings; nine times out of ten, the caretaker just gives up and says, "All right, you people. I'm going home. Be sure to turn out the lights and close the door when you're through." That leaves us in charge. It is *our* church.

Of course, it isn't all planned here. Much of it is planned at a Fall Retreat and at a Fall Workers' Conference. By the time we are set for the Fall Youth Fellowship Banquet, *the whole program for the entire year* is down in black and white, on paper. Even the nights are set for everything, from the Church

(*Please turn to page 14*)

THE JUNIOR CHOIR REHEARSES DURING ACTIVITIES HOUR

School Cabinet Meeting on September 9 through the Workers' Dinner Conference on November 18, the Christmas party on December 20, the "Bring a Friend Sunday" on March 1, to the last Workers' Conference May 12 and Children's Day on June 15. I have never heard of any conflict of dates in this church.

The Youth Fellowship

Sometimes I think that the best of this good planning is done in two directions at First Baptist: in the directions of youth and missions. I think it should be that way. Maybe it's because I am young, or maybe it is because I have so gradually been led by the spirit of this church that I have come to think of all churches as young and far-visioned; whatever it is, I think this youth-and-missions planning is what it should be everywhere: the first consideration.

Youth gets a lot of consideration at Monument at Ludlow. We get so much that we just can't "graduate" from Sunday school; we want to stay on. We have in the Youth Fellowship the sort of organization that just won't let young people go. There are eighty in it, often many more, who meet as a church school class and a Sunday night group. We get together in August, in camp, for a week end of worship and plans. All the planning and all the business are taken care of on Saturday, and we still have time for a moonlight hike, and a worship service before bed. Sunday offers us a service in the open, with *always* an "outside" speaker who is actually encouraged to be "controversial." The more fur he can rub the wrong way, the better; if he can't make us talk, he's no good. (How much better that is than getting a "safe" speaker, or one who will talk nothing but the safe nothings that bore youth to death!) Lunch, recreation, another service at 3, picnic supper, vespers, and then home. It's a rare camp that hasn't at least fifty young people.

We have a Fall Banquet in which all youth groups announce programs for the year, tear them apart and rebuild them as "the gang" wants it. Standing committees are announced—program, contact, publicity, social. They either do their job, or they find themselves fired, on the spot. The Contact Committee does a thorough, most consistent job. They divide the city of Dayton into three sections; they round up the strangers, the shy, and the backsliders. They bring them in! Mariel, say, lives at the Y.W.C.A. She knows every new arrival almost before she gets there; she is

THE MINISTER OF EDUCATION, REV. AUGUST M. HINTZ

ready with an invitation to First Baptist. Jerry hangs around the lobby of the Y.M.C.A.; he never misses a chance to fill in a lonely boy's week end with attendance at the church. There are even girls working at The Loretto, which is the Roman Catholic girls' residence hall.

That produces results you'd never dream of. *The young people themselves invite other young people to join the church. Every boy and girl in the Fellowship is a recruiting agent for the church.* Dr. Seasholes steps in and begins where they leave off. The Fellowshipers this year are just getting the gears meshed in a transportation system which will offer to newcomers a ride in addition to the invitation.

After church on Sunday mornings, it's hard for a stranger to get away from them. There is a Sunday Dinner Club after church school in some restaurant around the town or out of the city, depending on the number of cars available. Many of their guests are newcomers or strangers; they crave companionship and that is supplied sometimes all day long, nearly always through the afternoon and up to the evening meeting of the Fellowship, to which they are brought. Indeed, there are those who often choose Dinner Club fellowship in place of Sunday dinner at home!

That evening meeting is a gem. There is no regular Sunday evening service in First Baptist; the hour—or hours—are given over to the young people. Frankly, if I may say so, this has a far greater appeal than just another repetition of the morning service could ever have for youth. We have a supper; we have group discussions; we have a united worship service in the sanctuary with candlelight, quartette, et al. There is never a night without a *special* musical feature. There is recreation and there are refreshments and there is Dr. Seasholes or Gus on the spot. Literally, they put themselves on the spot; last year we had a series of open forum discussions under the general subject, "Youth Wants To Know!" What Dayton youth in those services wanted to know would make you blink; what the pastor and the minister of education had to face and answer would have panicked weaker men. But they never dodged; no subject was taboo. We like that. We're not much interested in dodging or taboo; we want to know how this gospel of Jesus Christ *can* be put to work. We think it is applicable; we think there are answers to our questions. We get them, here. That may be one reason why we think this is a young church.

A Girl in China: A Boy in Mexico

All our young people go in for missions. It is perhaps the major emphasis of the church, and it starts almost in the nursery. The youngest children around the church are mission-minded. Christmas to them, so far as the church is concerned, doesn't mean getting something; it means giving to missions. They bring something for a girl in China, a boy in Mexico. They bring their birthday banks in for the missions budget; in the summer they have sound movies up through

THE MR. AND MRS. CLASS

MONUMENT AT LUDLOW

(*Concluded from page 14*)

the Intermediate Department; yes, these are shown on Sundays, in the department rooms; they teach an understanding of children in foreign lands that could be *talked* about until doomsday and still never understood. They *see* it, through their own eyes. No chance to teach through visual education is ever lost here.

They attend the midweek mission services. Dr. Seasholes does a lot of traveling, in the vacation period; he uses his travels as background for mission talks on Wednesday evenings. Occasionally, there is a play put on by the children; a play dealing with the migrant problem, or with some home missions project. Whenever a missionary speaker comes to speak in church, he is asked to speak to the children in the church school in church school language. No wonder, considering all this, that the missions budget of the church is around $9,000—$150 of which, last year, came in nickels and dimes from the school. The children's departments alone pledged and paid $75 to Kodiak. They help support one church missionary in South China, another at Assam, India. It is a free-will business; never, never is there a plea for money from the pulpit of "First," except in case of an unusual emergency which requires a nation-wide church appeal.

No pleas for money. No high-pressure publicity. No attempts to "pack in a crowd." No athletics. No attempt whatever to "amuse the young people." No mammoth, colossal parties. This is a *church*. It runs itself on *Sunday* activities. I think a church should be a *church*. This one is. We love it. We will stay with it. Wouldn't you, if you were young?

■

Out Of Our Mailbag....

"Dear Sirs:

"Congratulations to BAPTIST LEADER magazine that is willing to point out the defects of a denomination as well as its virtues. Graduating from an art school and being a Baptist I read with great interest John Scotford's article, 'Why Not Beautiful Churches?' It did my heart good to discover that Baptists are finally waking up to their inheritance of ugly architecture and correcting it. It is my firm belief that our Baptist churches would become doubly strong if they gave their congregations beautiful sanctuaries in which to worship . . . ."

And more to the same effect, from a Rhode Island artist. Thank you, sir. . . . . Are there more who liked this?

PEACE ON EARTH

By A. J. Muste

(*Concluded from page 8*)

ago, there is surely a possibility that to such dynamic and creative peace action as we propose there would be a tremendous, spontaneous response which dictators, militarists, and exploiters everywhere could not ignore. So, far from "playing into Hitler's hands," this is the only course which promises to drive a deep wedge between Hitlerism and the German people and to lead to a peace which is not simply the prelude to another war.

PEACE ON EARTH

By Bradford S. Abernethy

(*Continued from page 9*)

are given up be delegated? This brings us to the second aspect of our problem.

World Organization

One characteristic common to most of the peace plans now being put forward is that of a supra-national authority which shall assume in the interest of all the nations certain rights and powers now possessed by the nations separately. Before the outbreak of the present war it was widely contended that the League of Nations was dead. That it had failed in the case of Manchuria and Ethiopia was quite clear. That it was faulty in structure was plainly evident. Another "noble experiment" had perished—so we said. But we buried it prematurely. The longer the war goes on, and the more we understand of its causes, the more urgent seems the demand for some kind of organized society of nations. Whether it shall be a union of geographical regions, or a union of the democracies, or a federation of Europe, or some other scheme is beside the point here. What is significant is that the failure of the first attempt at an organized society of nations has not soured us on the idea itself. Rather it has set men to work devising means of improving upon the method. World organization of some sort has again become a "must".

To make such a step effective, new or revised institutions will be required, which can function in several areas. At the least, these would include, first, a judicial body with authority to deal with legal disputes between nations. Second, a legislative body with power to clarify and codify international law and to make revisions of existing treaty obligations. Third, machinery to deal with such problems as international trade, communication, finance, labor standards, and health. Fourth, an international police force, in large measure to replace national military and naval forces.

For most of these institutions there is already precedent. If they failed it was in part due to a lack of will to make them succeed. It was due in part also to a steadfast refusal by the United States to participate actively in the developing processes of world organization. This mistake must not be made again.

It would not be an oversimplification of the problem to say that international selfishness is the greatest obstacle to world organization. Against this the Christian church must set itself unequivocally.

The Indispensable Element

We have been dealing so far with techniques, which is all to the good and well within the concern of Christian people who have world peace at heart. But both realism and idealism suggest that we must go deeper. This was hinted at above, in the statement that the failure of specific techniques for world organization was in some measure due to a lack of will to make them succeed. No mechanisms, however perfect, can insure peace if this indispensable element is lacking. The statement adopted at the biennial meeting of the Federal Council of Churches, in Atlantic City, December, 1940, makes this quite clear:

"The churches, as such, have not the task of devising the political mechanisms which will achieve such ends (a society in which the individual is recognized as the unit of value). Even were this within their competence, they could scarcely do this without seeming to identify the Kingdom of God with some imperfect structure of society. But the churches can and should create the underlying conditions indispensable to the attainment of a better international order. It is not merely for the sake of their own souls that we urge upon Christians that they be not blinded by smug complacency or concentration upon self-serving and that they abstain from hatred, hypocrisy and the deification of the nation. We urge this also because statesmen are the inevitable prisoners of their environment, and the welfare of posterity now depends upon the existence of a public who are tolerant and serene in their judgments, who have sympathies which are generous and broad, and who are willing that their political leaders should exercise the powers of soveignty for ends loftier than the achievement of some immediate sectional advantage. Of all institutions, the churches are best qualified to perform this task."

Is it too much to say that the conditions which make for international chaos exist in essence in the local community, even in the local church? Here, all too often, are found intolerance, glorified separatism, selfishness, racial discrimination, and undisciplined conduct. To ignore the local symptoms of the international disease would be fatal. To recognize and treat them would be to stop the contagion at its source.

Church School Workers' Conference

Suggested Program for December.

By ESMAH ALICE ORCUTT

Theme: Using Baptist Teaching Helps in the School

Worship (20 minutes)

QUIET MUSIC. A medley of Christmas hymns.

HYMN. "Joy to the World."

SCRIPTURE. (Use three readers.)

Luke 2: 8-15.
Luke 2: 40-52.
Matthew, chapters 5, 6, and 7 (The Sermon on the Mount).

POEM. "My Trust," from leaflet "Who Follow in His Steps." (See First Year Work Kit.) Another poem on the challenge of teaching may be substituted if this is not available.

Study and Discussion (50 minutes)

In order to vary the type of meeting, try using an informal dramatization for this conference. The suggestions included below may be changed and adapted to your local situation, but in any event it will be necessary to allow the different individuals taking part a sufficient time to prepare themselves in advance.

Leaflets and books mentioned may be obtained from the nearest branch of The American Baptist Publication Society.

The suggested program follows:

SUPERINTENDENT (or ADVANCE DIRECTOR). Our conference this evening has for its subject a discussion of the use of Baptist teaching materials in our church school. In order to provide a little different method of discussion, I have asked Miss ——— to play the part of a visitor who is anxious to find out what we teachers are doing in the church school. She will ask the questions that occur to her, and those of you who can will be expected to answer her. Miss ———, the time is yours.

VISITOR. First of all, I suppose, I would like to know what the goals of your teaching are. What do you hope to accomplish in teaching the young people who come to your school?

A TEACHER. (Review briefly the seven objectives of Christian Education. See pages 2 and 21 in *Unifying the Program of Christian Education in the Local Church.*)

VISITOR. Thank you. How do your Baptist teaching materials help you to do that?

A PRIMARY TEACHER. Our new Primary Judson Keystone materials certainly help. In fact, they are especially designed to meet those goals. (Refer to pages 9, 10, 11, Judson Keystone Graded Course I [Primary First Year] Part 1, and give specific illustrations where possible from last year's teaching. If graded courses are not in use, give illustrations from Uniform Lessons.)

A TEACHER OF YOUNG PEOPLE OR ADULTS. Every lesson I teach aims to reach one or more of those objectives. For example, ... (Give specific illustrations from next Sunday's lesson.)

SUPERINTENDENT (to teachers). If you will refer to the section on objectives in your "Materials for Church Work" booklets you will find these seven objectives related to the work in each of your departments.

VISITOR. I hear some people criticize our materials because they do not make use of the Bible. Is this true?

SUPERINTENDENT. Absolutely not! I'm going to ask a representative from each of our departments to show us how the Bible is used in his materials. (A teacher in each department should be asked to give a one-minute specific reference to the use of the Bible called for by his materials. Refer also to plans for 1941-1942 in Junior Society Units, page 34 of the September, 1941, BAPTIST LEADER and material in *Topic* for August 10, 1941.)

VISITOR. Thank you. I can see that the Bible is our best Baptist teaching help, and that all our materials place their major emphasis on helping us to use the Bible more effectively.

You know, I belong to the Women's Missionary Society, and I am concerned that we have more missionary education in our church school. Will our materials help to do this?

PRIMARY TEACHER. Our new Primary materials have two units each year on our Baptist missionary work. (Give examples—See BAPTIST LEADER, August, 1940.)

JUNIOR SOCIETY LEADER. Our materials for the Junior Society have two units on missions. That material is supplemented by mission material in our story paper *Juniors.* (See BAPTIST LEADER, September, 1941, page 34, and fall copies of *Juniors* with mission material.)

YOUNG PEOPLE'S LEADER. *Topic* has some fine missionary units each quarter on our Baptist missionary fields. (See *Topic,* October, November and December, 1941.)

VISITOR. That is most encouraging. I have seen some copies of BAPTIST LEADER. Do the rest of you find much help in this magazine?

GROUP. Do we! (Have several workers point out different helps such as worship helps, equipment suggestions, and general information which may be found in the BAPTIST LEADER.)

VISITOR. How do you use your quarterly in your teaching?

Several teachers should be asked to discuss this question. Refer to BAPTIST LEADER, December, 1940, for articles on "Getting Ready To Teach," and "How To Make Uniform Lessons Live." (The introductory notes in the Graded Lesson quarterlies or teacher's textbooks would prove helpful.)

VISITOR. I have noticed the boys and girls coming from Sunday school with papers under their arms—story-papers, I think they are called. Could you tell me about them?

SUPERINTENDENT. Indeed, yes. We regard our four story-papers—*Story World, Juniors, 'Teens,* and *Young People*—as a very important part of our teaching. Not only do they provide spiritually enriching articles and editorials, but they also give our boys and girls an opportunity to read clean, character-building stories and other literature. That means a great deal in these days of cheap, sensational books and magazines.

VISITOR. Thank you. I have enjoyed this immensely.

SUPERINTENDENT. Before you go we want you and all our workers to examine a display of our Baptist teaching materials and helps we have arranged.

Group Visits Display of Materials

Arrange a display of materials for each department. If neccessary send for sample copies of Uniform Lessons, story papers, and *Topic.* A complete set of "Materials for Church Work" should be displayed. If available, books helpful to church workers also should be displayed.

BAPTIST CHURCH SCHOOL
Advance News

FIRST YEAR REPORTS STILL COMING IN

From where we sit, the first year of the Baptist Church School Advance was a much greater success than anyone expected it to be. Not that there isn't a great deal to be done in the Second Year—there is! But considering all of the obstacles that had to be overcome, Northern Baptist churches have a great deal to be thankful for in the recorded results of that big first year.

So far 859 churches have sent in reports complete enough to be tabulated. That means almost 25 per cent of all enrolled churches, certainly a large enough proportion to indicate what happened all across the country.

Those 859 churches, in October, 1940, had enrolled in their church schools 158,571 members. On May 25, 1941, after less than nine months of Advance, the same schools had increased their enrollment to 171,910. That means an increase of 13,339! An increase of 8.4 per cent, in other words!

Moreover, that is a *net increase.* Some of those 859 schools lost in enrollment. Actually, the schools that showed an increase did so by a total of 16,614!

Attendance—average attendance—rose almost as much. The 859 schools averaged 104,077 in October, 1940, but that figure had risen to 111,376 by May, 1941, an increase of 7,299. That's an increase of 7.1 per cent!

But increased enrollment and attendance tell only part of the story. To begin to appreciate what the Advance has meant thus far you have to have other facts. Like the fact that those 859 schools recorded 6,774 baptisms in that time! You have to see such visions as the vision of improved teaching that is going to come out of the 1,457 first series and 1,185 second series leadership education credits earned by leaders in those 859 schools. That's something that will go on and on, and the effect will never die!

There are other interesting items, too, but we'll wait until even more reports are in before letting you know about all those.

Meanwhile . . . .

The Second Year of Advance shows signs of carrying on the enthusiasm and consecration of the first. Pastors, leaders, and teachers are using their best ideas to bring the spirit of Advance to their churches and communities.

Take, for instance, McPherson, Kansas. The First Baptist Church in McPherson did big things with the Advance last year. Average attendance increased 16 per cent. Special attention was given to the Nursery Department, and now the youngsters fill the nursery to overflowing. A young married couples' class was organized, and has thirty-five members. And so on.

Still, First Baptist was not content to rest on its laurels. The Second Year began with a doorstep-calling campaign. Then, on the day before Rally Day, Pastor Walter E. Dutton and the assistant superintendent of the church school flew over the city in an airplane and distributed thousands of printed invitations to come to church. Next day the church was packed! That's the way those things work. . . . .

Central Baptist Church, of Tiverton, Rhode Island, could have some laurels to rest on, too, if it cared to. But accomplishments of the past are only a challenge to greater accomplishments in the future for Central. With a first-year increase of 18 per cent in enrollment and 22 per cent in average attendance, Central has set its current goals 10 per cent higher still. New families have been approached. Renovated classrooms are in the picture. And the Advance goes on in Central. . . . .

If only there were room to tell about all these churches, and to tell about their work in detail. To tell, especially of the determination and faith with which they write in to express their decision to continue the Advance this year. Like the First Baptist Church of Fredonia, New York, and the letter from its pastor, Rev. Gordon H. Schroeder. They had a 28 per cent attendance increase in Fredonia last year, and they're going on, too. . . . .

Like the Baptist Church School Superintendents Council of the Rocky Mountain Baptist Association, too, and the leadership education classes the council sponsored in September. Five evenings in mid-September, with a wide choice of standard leadership courses and excellent teachers, and with a half-hour message each evening on five related subjects. You've guessed what those five subjects were, of course: Reaching, Teaching, Winning, Enlisting, Training. The school was held in Denver's First Baptist Church. . . . .

Like a Mighty Army . . . .

There's no reason to stop there, except lack of space. The stories go on and on, piling up an irresistible flood of courage and faith. Or, perhaps, painting in broad, rich strokes the picture of a mighty army. . . . . These are dark days for the world, and sometimes it seems as though the gates of hell themselves are open. It is good to remember that when the church is moving forward even the gates of hell shall not prevail against it!

Passing Notes of Interest

The new Kodachrome slide set, synchronized with sound, is being shown in the area conferences on Christian Education now going on. The lecture, also available through state and area offices with mimeographed text, is called "The Baptist Church School Advance Comes to Everytown, U. S. A." Most of the directors are now equipped with projectors for showing these slides. . . . . The Baptist Church School Advance has moved into Puerto Rico. First year materials are being translated for use there. . . . . A large Mexican church, in Mexico, has made a big success of the Advance in the first year. Watch for its story in a later issue. . . . . One superintendent received his Work Kit II, looked through it, and promptly ordered one for each teacher. . . . . More than 100 churches enrolled for the first time in the Advance during the past summer. . . . . Soon the country's major Protestant denominations join in the United Christian Education Advance. Already there have been nation-wide broadcasts in its behalf. Did you hear any of them? . . . . Writes a small-town minister: "This is what we needed. Our church has been richly blessed through the Advance, and many have been won to Christ" . . . . And has your church school *really* launched its Second Year of Advance yet?

Letter from a Presbyterian Minister

. . . . kindly send me two sets of last year's posters and two sets of this year's posters. We are planning an interdenominational effort here in Madison (Illinois) and are taking over a vacant store window and having it decorated in a fitting dress and then having the posters mounted on cardboard and arranged in an appealing and artistic way. . . . .

THE CHRISTIAN PASTOR

How may the pastor best bring to his people the ministry of comfort in the time of their bereavement?

By GENE EBERT BARTLETT

PROBLEM

When I was in college looking toward the ministry, my student friends sometimes predicted that my life would be a round of calling on the sick, visiting the aged, and conducting funerals. In part, of course, they were right. What they did not understand is that in each of these duties the minister is accepted by a whole circle of people as a spiritual comrade in the deepest experiences of their lives. This is uniquely true in the case of bereavement.

It is not possible to render this ministry by rules. Nowhere is the matured judgment of the pastor more needed than here where he must reach each family according to its feelings. As to procedure, the pastor must try to "sense" what the religious background of the family would seem to dictate as wisest. The effect upon the bereaved persons must be the standard of our judgments.

To my mind, the funeral service which does not have some brief message from the pastor is incomplete. Readings alone seem to me to overlook the *personal* nature of the Protestant pastorate. Where the deceased is unknown to the pastor, it may seem wiser to omit any message; but even here a brief, personal affirmation of the Christian faith in immortality seems to me to be fitting.

Above all, during the weeks of readjustment for the family, the pastor should seek in a quiet way to help the bereaved to feel the continuing comradeship of the one whom they "have loved and lost awhile." Generally, it is a mistake to emphasize that "time will help you forget." That is what they fear. They do not want to forget. They want to possess! And there is every reason to hold before them the hope that they *can* possess the loved one in a new way. One pastor, writing after the death of his father, spoke of "the power of death to reveal the character of those we love best in their wholeness and beauty, as the ups and downs of life never are able to do—perhaps because they always are adding a line here or there to the portrait which only death unveils in its completeness."

To help effect this new possession, over which death indeed has no domination, is one of the great functions of the pastor in ministering to the bereaved of his congregation.

PIONEER

Though still a young man, Rollo May, the pastor of the First Congregational Church of Verona, N. J., must be numbered in the front ranks of those who are helping to define the pastor's function in this day. Already two stimulating books have come from his pen: *The Art of Counseling*, a summary of techniques, and *Springs of Creative Living*, a provocative study of the relation between psychology and theology.

To his pastoral work Rollo May brings an unusual preparation. After graduation from Oberlin College and Union Theological Seminary, he went abroad and became a student of Dr. Alfred Adler in Vienna. Several years of study in Europe followed. This background helps to explain his unique grasp of the comparatively new field of psychotherapy. He has become an authoritative interpreter of what it all means for the modern pastor.

His skill in counseling was first directed toward the problems of students. He served as Director of Men Students at Michigan State College, and later as Director of the Christian Association of New York University. This fall his own alma mater, Oberlin, has requested him to return to its campus for Religious Emphasis Week.

During the summer Mr. May turns his experience to counseling programs in camps and assemblies. A few months ago he shared his plan for personal guidance with me. It holds good suggestions not only for such camps, but for the church program itself. Each person is asked to fill out an "Interest Finder" indicating his reading likes, social preferences, vocational choices, favorite subjects, religious practices, and the like. Then, after the counselor has read this through, he and the student have an interview for the purpose of working out together a "Personal Growth Program" designed particularly to meet the needs of that student at the present stage of his development.

So here is a pioneer in the pastoral field whose ministry is one of reconciliation and interpretation. He is helping psychology and religion to understand each other, and he is demonstrating in his own ministry that from such understanding comes new effectiveness in the fine art of curing souls.

POINTERS

How are other men increasing the effectiveness of their pastoral work? Here are a few ideas gleaned from conferences and conversations.

You Might Try

—a series of midweek talks or evening sermons pointing out the resemblances and the differences between the minister's function and the laymen's function. Often your people will welcome such clarification.

—a training class for your deacons and deaconesses, touching upon matters of evangelism, calling upon the sick, informing the pastor of cases of need, and so forth.

—a week-end camp for your young people, one feature of which would be a personal interview by the pastor with each person registered.

—a loose-leaf devotional booklet for your shut-ins, for which you can leave a poem, a passage of Scripture, or an illustrative story each time you call.

—a system of keeping adequate "case records" of your calls, so that you can make some preparation before returning the next time.

Some Pastors Are

—printing one sermon a month, selected by ballot of the congregation, and sending it to shut-ins and new families in the community.

—emphasizing the church library as a ministry to the community. Each year the organizations of the church contribute to a fund. A carefully selected list of books is purchased. Then, at the prayer service, the pastor takes a moment to say a word about one or two of these volumes. This reminder keeps them in circulation. In a time when the average community has a limited supply of good religious books, this ought to open an interesting possibility for service.

—having special communion services for young people, where time is taken to explain the significance of each part.

—setting aside the hour after the Sunday evening services for a fellowship group in the home, especially for new couples in the community. This is not a social hour, but a time for free discussion of what the church is and should be. It is proving to be effective evangelism.

Children and Christmas Carols

Christmas carols, wisely chosen and rightly used, can do much to enrich children's Christmas experiences

By NAN F. HEFLIN

H. Armstrong Roberts

Origin of the Carols

It is said that Saint Francis of Assisi, the most Christian of saints, was the father of the Christmas carol. For centuries Latin was the language of the church. Since the people could not understand the sermons and hymns, religion began to lose its vitality.

Brother Francis, whose life overflowed with love for Christ and his fellow men, longed to share the joys of religion with the peasants of his country. At Christmas in the year 1223 he found a way.

On Christmas Eve Francis found himself in the little town of Grecci in Italy. He and a friend made a Nativity scene for the village church. For the first time the crèche, with its manger, holy family, ox, donkey, sheep and shepherds, was used to tell the Christmas story.

The people flocked to the little church on Christmas Day. They were delighted with the lovely picture and the joyous new songs that Brother Francis and the friars sang in honor of Christ's birth.

The crèche or crib and the Christmas carols appealed to the people's imagination. The crèche found its way into all the churches of Europe. The custom of singing carols spread to every country.

Significance of Carol Singing

The word "carol" came from the French word "carol" meaning "circle" or "ring." It is thought that the first religious carols were given this name because they were sung by the people standing in a circle around the crèche.

True carols are folk songs. They were not composed by trained musicians. They were made by the common people as spontaneous expressions of their joy in the Christmas season. For hundreds of years they were not written down. Changes crept in as they passed from mouth to mouth.

It is incorrect to refer to many loved Christmas songs and hymns, such as "Silent Night" and "Joy to the World," as carols. These are the conscious products of musicians and composers. They should not be confused with the more simple and childlike carols. True Christmas carols breathe an artless joy, a warmth of love, and sincerity of feeling. These qualities have kept them alive.

Choosing Carols for Children

In the last fifty years a great body of carol literature has come into being. The music-store counters at Christmas time are flooded with carol collections. Carols are being increasingly arranged for choirs. They are beginning to appear in public school music readers and church school songbooks. Children's leaders must know how to choose wisely from this wealth of material.

In choosing carols for a group think of the children's abilities. Do not choose music too hard for them. Avoid texts with difficult words and religious ideas requiring elaborate explanations. Such adult words and expressions as "prophets," "salvation," "Prince of Glory," and "newborn Pastor of his sheep" mean nothing to children.

Study each carol carefully. Many cannot be considered at all. Some may be used, if certain verses are eliminated. Others may be used if a word here and there is changed.

Choose carols that develop wholesome and helpful religious ideas. "O, come let us adore him, Christ the Lord," "Bid the Christ child welcome," "Bringing gifts of love for him," "A song of peace and world good-will," "Who comes that we might live," "The hope of every nation," and "He comes, God's love to us to show" are ideas of God and Jesus primary and junior boys and girls can understand and profit by. Such expressions as "Lord Jesus, look down from the sky," "Whom God hath sent from heaven," and "Unto earth did Christ descend" are confusing to children.

Carols based on legends such as the "Cherry Tree Carol" and those employing symbolic names for Jesus such as "a Rose" and "the branch of Jesse"

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Black Box Studio

A Co-operative Christmas

An Article for Parents Who Want Christmas To Have Significance as a Family Festival

By MARY C. ODELL

CHRISTMAS is a children's season. A little Child originated it long ago when a mother laid her tiny Son upon the fragrant hay, and heard the angels singing with great joy. In fitting memory of the Friend of little children, it has become the children's day.

In our enthusiasm for making this a happy season for our children, we parents are apt to have most of the fun. All the little secret plans are ours to spring upon the children for their brief enjoyment. Ours are the memories of "making and doing." Our enthusiasm runs high, and consequently we are sometimes disappointed over the casual acceptance of some of our elaborate preparations for the holiday.

So why not make this Christmas a co-operative one, in which each of our children has a part in the planning as well as in the doing? This, of course, does not eliminate all the planning and preparation on the part of those of us who are parents. Before the first question about Christmas comes, we must be ready with plenty of ideas and resource material. It will be well to stimulate thinking about Christmas as soon as Thanksgiving is over and perhaps even before.

It is well to have a family conference over plans to be carried out. First of all, let it be a sharing Christmas. What will we do for others outside of our usual group of family, relatives, and close friends? Talk about where we can bring the most happiness, perhaps allowing a few days for looking around and thinking of ideas. Father may know of some family who, through some misfortune, is in need of Christmas cheer. Welfare organizations are always glad to suggest something families can do to help each other. Simple homemade gifts could be made and sent to an Indian reservation or a mission center. Beanbags, marble bags, envelopes of cutouts and scrapbook pictures, together with scissors and paste, are practical for even the little folks to get ready. Talk about the element of Christmas surprise. We will not tell who is sending these things. We will be real Santa-helpers, and send them anonymously. This is the happiest way for both sender and receiver.

Perhaps you will want to plan to save toward this enterprise. One child may prepare a box or jar with a slit cut in its lid, to be placed in a conspicuous place where pennies and nickels may be dropped. It will be fun to watch this fill, and this will be a real incentive toward a sharing Christmas.

In planning family activities, why not devote the next few Sunday afternoons to making a special decoration for the mantel, or building a Nativity scene? This will be a means of sharing your Christmas spirit with those who come into your home during the holidays. Last year the *Good Housekeeping Magazine* offered patterns for a set of carolers and Nativity figures for only a few cents. Other magazines offer similar helps. The carolers are made from pipe cleaners and crepe paper and look lovely on a mantel in front of a small cardboard house with an electric light inside, and evergreens banked on either side. Nativity figures can be cut out with a coping saw from beaver-board or plywood and painted. They may be set up in some nook or corner with a blue star-covered backdrop.

Any Christmas tree adorned with homemade objects means more to a family than an artistic one of carefully planned color schemes and artificial balls and bulbs. Try using only a few favorite balls and glass ornaments this year, and make some decorations yourselves. The children will love cutting out little Christmas lambs and jolly snowmen, moistening them with liquid paste and dipping into a saucer full of artificial snowflakes. When dry they can put in ink features, and tie ribbons around the necks of the lambs, and bits of red yarn around the necks of the snowmen. Tiny wreathes can be made by cutting red and green cellophane straws into one-inch pieces, threading these on dark string and tying them into circles. Bows of narrow red ribbon will finish them. Small baskets of red construction paper may hold popcorn and Christmas candies to hang on the tree. When you make your Christmas cookies, open the walnut shells very carefully for they can be used on the tree. Glue the halves together with a string attached and paint with gold and silver paint. These may also be used as curtain pulls.

Table decorations for the Christmas dinner are likewise fun to do. Tiny sprigs of evergreen tied with red ribbon bows can be prepared by small children. Painted spools adorned with bows of ribbon and holding tiny candles make a table look very festive. Pine-cone turkeys, marshmallow or peanut men, walnut turtles, and other easily made articles add to the sharing of Christmas preparations.

When the whole family participates in making popcorn balls, cookies or candy another happy family custom is established. If Daddy can be shaken out of his evening paper to join the fun, the picture is complete.

Each child should have some money of his own for Christmas shopping, even though the amount may be very small. Shopping excursions at the five-and-ten are long remembered occasions. Articles made in secret are much treasured. Let your children enjoy these experiences with you.

Santa's job of filling stockings on Christmas Eve is such fun that it ought not to be reserved for mothers and fathers. If you have helped your children to understand that Santa Claus is a lovely Christmas fairy represented by the many red-coated and white-bearded persons and pictures we see at this time, and that we may all be Santas and have part in making this birthday of Jesus a happy time for all, why not let your children have the fun of spending a few dimes at the ten-cent store and filling stockings for father and mother? Think of the fun you have had stuffing gifts in the children's stockings and at the last minute furtively hunting for a few lumps of coal and an onion or two for a joke. How much it will contribute

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BUILDING A BLOCK *Bethlehem*

1. LOOKING THROUGH BOOKS AND PICTURES TO GET IDEAS.
2. BUILDING THE INN AND STABLE.
3. LAYING STREETS AND MAKING HOUSES.
4. CONSULTING THE MINISTER TO FIND OUT IF BETHLEHEM HAD A WALL.
5. BUILDING A WALL AND SHEEPFOLD OUTSIDE THE TOWN.
6. PLAYING THE CHRISTMAS STORY.
7. SHOWING AND EXPLAINING THE TOWN TO VISITORS.

PLANNED BY NAN F. HEFLIN

PHOTOS BY RALPH BERRY

Alan Dell

Pictures Serve
IN MANY WAYS

By EDITH L. GILLET

"HOW quickly the month has passed," said Mrs. Lake as she sat once more with the small group of teachers who had gathered in Mrs. White's living room. "I have been collecting pictures and more pictures since we were here before."

"The teachers in our department have brought new ones every week, and I have looked through our picture sets again," said Mrs. White. "Our greatest problem now is to use them to good advantage. You promised to give us some help on that the next time we were together," she added as she turned to her friend, Esther Wells.

"One of the most effective ways to use pictures is on the walls," began Esther. "We find if they are chosen carefully, the effect on the atmosphere of our Primary Department is quite noticeable. Certain ones, such as a good one of Jesus and the children and Percy Tarrant's 'Lord of Joy,' are part of our permanent equipment, while others are changed to fit in with the season or the special interests of the group. The first of our Christmas pictures were placed on the wall early in the month and they helped to create joy for ourselves as well as a spirit of thoughtfulness for others. The stories and the songs we were learning were chosen to fit in with them. Some of the pictures were changed as the month progressed and the activities developed.

"One of our happiest experiences last Christmas time was on the Sunday when we hung the framed print of the Madonna and Christ child in our worship center. The children had been saving money to buy it as a present for the Beginner Department and during the week a small group went with me to the art store to buy it. The others had already helped in making the selection from the suggestions brought in. After the boys and girls had time to examine and admire it, the pianist began to play one of the Christmas songs we liked best. As we stood around the picture, the songs we knew, the story from Luke, and a short prayer were the most natural expressions of the joy all of us were feeling. Then the picture was taken down, wrapped, and carried into the Beginner Department where we presented it to the children for their room. The gift seemed to represent more of ourselves after that experience."

Merely placing pictures on the wall is not enough. They need to be studied and appreciated to be most useful. If one is to remain as part of the permanent equipment, a little ceremony accompanying the hanging or initial use helps to make it mean more. Since new children often come into the department, it is well to make occasional reference to certain pictures and use them whenever possible.

"Who will be Jesus?" asked a group of primary children as they planned the dramatization of a story they had enjoyed. They seemed to feel instinctively that his part should not be taken by any of them. Then one child had an inspiration. "There is our picture of Jesus. Could we use that and let Jackie say the words?" That was a happy solution to their problem and was satisfactory to the entire group.

Do you have a bulletin board in your department? It is a very useful piece of equipment, in fact, almost indispensable for any program of activities. For example, the group of children working on the unit "Friends in Church" (Course I) were fortunate in having a low dado along one side of the room. The picture file supplied illustrations of several types of church buildings cut from magazines, and a small drawing of their own taken from the cover of the church calendar. A number of these were selected and placed on the board the day the unit was begun. The children were not satisfied with the picture of their own church. "Could we take one of our own?" one of the boys asked. That was not entirely a new idea because the teacher's kodak had previously been used for a similar purpose. Arrangements were later made with the pastor, the superintendent of the church school, the sexton, and others in the church group to take their pictures for use on a poster the boys and girls were making. Week by week as the unit progressed, additions were made to the poster and to the group of pictures on the board. Finally the completed poster was shared with the whole church family by placing it on the bulletin board out in the vestibule.

Seasonal interests and service projects require the use of a board, a screen or some suitable place where pictures may be posted. Some of the pictures, of course, will be supplied by the teacher but the children will be most interested in the materials they have brought or helped to select. Smaller pictures may be mounted in groups. Colored illustrations are frequently made more effective when mounted on a mat of harmonizing or contrasting color.

When pictures are used in the study of a unit or in the development of a project, the picture corner or browsing table is very useful. It can be made as elaborate or as simple as circumstances permit. A screen with burlap, cork board or other plain material for a background is

good for posting the pictures to be studied or enjoyed. If that is not practical or possible, a bit of wall space usually can be covered with some kind of material to which pins or thumbtacks can be fastened. A box such as an orange crate or apple box will hold lightweight cardboard folders for the smaller pictures. If there is room for a table, picture-books and mounted prints can be spread out on it for study.

Such a corner furnishes a place where individuals or groups can come to enjoy a new picture and talk about it with the leader. On some occasions it will be the place where informal worship takes place. Again, it is the source of study and investigation as boys and girls select illustrations from the file, search for information from the pictures in books, or choose a picture suited for worship.

"Several times you have mentioned using pictures as part of worship experiences," said Mrs. Lake. "We have some very nice ones on the walls of our Junior Department but we never use them in any of the worship services. How should we go about it?"

"You might begin by developing a worship center," said Miss Wells. "The boys and girls would enjoy helping, too."

"I have seen some very attractive pictures of worship centers in other departments but none of them seemed a possibility for use because of the arrangement of our room," replied Mrs. Lake.

"Have you studied the possibilities for changing the arrangement? Sometimes an otherwise unattractive space can be transformed by a hanging of plain material against the wall or arranged on a screen as the background for a suitable picture. An easel can also be used for placing a picture up before the group. The juniors in one of our city churches developed their own drawing for the space back of the altar they built. Such a project requires real skill to make it a thing of beauty. Usually it is better to depend upon a good print attractively framed.

"Usually, conversation about a picture or detailed study of it should precede the worship period. After that, reference can be made to it by the leader in connection with the Scripture lesson, a song, or the worship story.

"The children in our department enjoy dramatizing or acting out some of their pictures," Miss Wells continued. "It not only helps them to acquire some feeling for the composition of the illustration but they seem to catch the emotions."

"That sounds interesting," Mrs. White broke in. "Tell us how you do it."

"Would you like to try it here, play you are children for just a few minutes?" Esther asked as she arose. "It is time we got up from these easy chairs for a while. Now stand as straight as you can with your chest well lifted, chin up. How do you feel?"

"That certainly does give one a lift. In fact, I feel quite dignified," one of the group quickly responded.

"Vertical lines in a picture have that same effect, strength and dignity. Now suppose you were to lie down flat on the floor, how would you feel? Oh, you don't need to try it," Esther said, laughing as a cry went up from the group. "Just imagine. Curved lines give a feeling of softness and gentleness, while the slanting or angular position such as one would take in charging forward, suggests force and resistance."

"Now look at this picture of 'The Angelus' from the Primary Picture Set. How is the woman standing? What is she doing with her hands? Try to stand as nearly as you can just as she is. How does it make you feel?"

"I am beginning to see what you mean," said Mrs. White.

After the whole group has tried the various poses necessary, the person best suited for each character can be selected for the final picture. The imagination of the group with the leader's help will be sufficient to supply the necessary background. Picture posing is one very good way of using pictures in worship.

Children of all ages like best the pictures which tell a story or have possibilities for storytelling. It is in this way that most of those accompanying the graded lessons will be used. The saying of the old Chinese philosopher is as true today as in the long ago: "A picture is better than ten thousand words." How could the prophet sleep with comfort up on the housetop? How could the paralyzed man be carried so easily to the roof of the house where Jesus was? A picture will explain these things more clearly than any attempt to describe

Ralph Berry

oriental architecture. The well by which Jesus sat is more of a reality when seen in an illustration. Pictures help in creating a setting for our stories.

Introduced at the right moment, they intensify the climax of a narrative or they will suggest types of good conduct similar to those in the story. Often they serve as reminders of a lesson or a past experience. They lead boys and girls into realms of thinking hitherto unexplored and otherwise impossible.

"That is where our missionary and travel pictures are useful, isn't it?" suggested Mrs. Lake.

"Yes, and the Bible pictures, too," replied Esther.

Another evening was gone and it was time for the teachers to be on their way. There were still some questions, but a beginning had been made.

One leader expressed the feeling of all when she said, as they started home, "I shall be looking forward all month to our next conference."

Ralph Berry

Christmas Plans for the Nursery Class

By HAZEL W. BIRNBAUM

CHRISTMAS time can be a delightful season for nursery children and teachers together. Last month our emphasis was upon Jesus, the Friend of little children. This was a good preparation for this month's interest in the baby Jesus.

Most young children have had an experience with a new baby, either in their own homes or in those of friends. When this is not the case, it might be suggested that parents take their child to see a tiny baby so that the month's plans may be more meaningful. Surely if a little child has gone to see a new baby and has taken it a present, he will be better ready to understand the visit of the Wise Men. If an announcement had been received of a baby's arrival, it might be explained that this is the way we let people know when a new baby comes to live in the family.

We need also to explain to parents why we tell only part of the story of Jesus' birth, just that which is within the understanding of the child. Copies of the story as you will tell it may be sent home with the songs you will use. When this is done it is important to help the children to understand that the story is told in the Bible. In our parents' conference or monthly letter, we might suggest worship services for the family and ways in which the little ones may participate in a sharing project for the family.[1] Suggestions for Christmas stories, pictures, poems and their sources may be made.

A departmental conference is decidedly necessary in the latter part of November or the first of this month. It would help if leaders together should read the Christmas story from the Bible to get into the spiritual atmosphere before they plan. We all need this inspiration for these Prince-of-Peace Sundays, especially now when hopes of peace seem so dim.

There will be no place in our room for cheap Christmas decorations of Santa Claus and other commercial ideas. If a tree is used let the children help to decorate it for another group, or the tree may be lighted for their own enjoyment. Simple greens, lovely pictures and soft lighting will do much to create the atmosphere we desire. Of course, Santa is a fine old fellow and we could not if we would shut him out entirely, for he is a part of the children's experience. However, he belongs to the home celebration, and in the church school we can minimize his importance and stress the religious significance of this special time. Very simple gifts may be made for others, such as a calendar or blotter decorated with Christmas seals, snapshots of the children simply framed, bookmarks, mounted Christmas pictures, or a scrapbook of Christmas cards for a shut-in.

If the sanctuary is beautifully decorated, a visit there will be a lovely experience.

The assistants as well as the leader can be on the lookout for new materials and all will feel they have had a part in the planning. Sometimes the teachers need to understand why we use only part of the story. Don't fail to take advantage of the opportunity which the stories offer for playing out a part of the action. This often leads to spontaneous worship experiences.

A Christmas party is sometimes desirable. If a real service can be rendered in this way it is worth the effort and time. However, little children are often overstimulated at the Christmas season and it may be wise to omit the party. Certainly no effort should be made for this department to co-operate with the general church school in any Christmas party or other celebration.

First Sunday

We will tell the old familiar story of Joseph and Mary on the long journey and the baby who came to live with them. We may use the story as told in *I Wonder*, by Alberta Munkres, or the one in *Guiding Nursery Children in Home and Church*.[2] The first is a delightful version that lends itself easily to dramatization. The songs "Away in a Manger," "Silent Night," "Little Baby Jesus," "The Sleep of the Baby Jesus," and "A Christmas Story" or "Baby Jesus," from *When the Little Child Wants To Sing*, may be used. Certainly not all of these will be sung to the children and none taught; a choice of two or three for the month will be sufficient.

The pianist can contribute much to the atmosphere of these Sundays by playing softly some of the familiar Christmas carols while the children play, or just listen. These they will hear often during the season, and a little child's face lights up as he says, "I heard that at church." Even the department stores capitalize on these carols by having them played for shoppers on their buying trips. A victrola with Christmas carol records may be used. Especially will this prove a help during the church hour when the children need more opportunity for quiet listening and rest.

The Nativity picture from the McCallum set or one from the Beginner set will be used for appreciation and enjoyment. On a special table the Bible may be placed with one of these pictures behind it as a background. A crèche also could be used on this table.

The familiar "Here We Go Round the Mulberry Bush" may be adapted to:

> This is the fun on Christmas Day,
> Christmas Day, Christmas Day,
> This is the fun on Christmas Day,
> Sharing all our toys.

Second Sunday

This week we will continue work on the gifts. It will be a happy plan to make gifts for the minister or janitor. A simple everyday story telling how children made others happy with their gifts may be told. Or the story told last week may be repeated. We must avoid introducing too much material to the children.

Third Sunday

We may tell the story of the Wise Men as it is given in *I Wonder*. Later the children may play they are men coming to visit the baby Jesus. The songs suggested for the first week may be used again. We will be watchful for opportunities for spontaneous worship experiences after the story, when looking at a picture, after singing a song or while listening to the carols. The same procedure may be followed as on the previous Sundays.

Fourth Sunday

This will be the Sunday after Christmas so we may tell again the stories about the birth of Jesus. The children will be ready and anxious to tell about their own Christmas experiences in their home and elsewhere. It is important that we give them plenty of time and opportunity to talk together and with us about these experiences. This may be a sharing Sunday, stressing the sharing with others of good times and toys.

We may wish to play a game such as, "What makes us know it is Christmas time?" having each one tell something about the snow, surprises, packages from the store, Christmas trees and lights, carols, and the like. The children may wish to play house pretending it is Christmas Day and friends come to visit.

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[1] See the article "A Co-operative Christmas," on page 20.

[2] *Guiding Nursery Children in Home and Church*, Eva B. McCallum.

December with the Beginners

By LENA WEISENFELDER

BECAUSE the Christmas season is short the teacher must begin preparations early. Her first step will be to prepare her own mind and spirit through the extensive reading of Christmas literature. Especially will the beautiful chapters in the Bible that tell of the coming of the baby Jesus be read again and again. Another step in the leader's personal preparation is to attend to her own errands early so that she may come to her children's group poised and unhurried.

Creating the Right Atmosphere

Let us begin by helping the children to make appropriate decorations for the room. Carefully selected pictures do much to create a worshipful atmosphere. The picture ledge should be reserved for Christmas pictures. The children will be interested to see the new pictures added to the ledge each week, as well as to look at those they have seen previously. One lovely Christmas picture should be reserved for over the worship center. The crèche also has an important place in the worship center during December.

Music

Music is another important element in the program. Sometime during the month plan to take the children into the sanctuary. The church should be especially lovely the Sunday before Christmas. If you ask the organist in advance he will arrange to be present to play for them Christmas music, including some of the children's special songs.

There should be special music in the children's room also. The teacher can help the children to understand that listening to music is like listening to a story or song. There are several selections that may be used with children, such as "Christmas Bells," by Gade; "Christmas Carol," by Haydn; "O Holy Night," and "Silent Night." Most children are familiar with the last named. Children enjoy the familiar. If possible have one of these numbers played on the violin. Good records played on a victrola may be used if a violinist is not available.

Choose one or two good songs for the children to sing and a few others to sing to them. "Away in a Manger" is used in most weekday kindergartens and is loved by most beginners. The tune as given in *When the Little Child Wants To Sing* and in *Song Friends for Younger Children* is within the right range for children's voices. Other suitable songs in addition to those listed in the teacher's quarterly are "Glad, Glad Day"[1] and "Little Baby in a Manger,"[1] "Baby Jesus,"[2] "What Shall We Give on Christmas Day?"[3] "Christmas Joy" (see "Thanksgiving Joy"[2]) and "Oh, Christmas Time Is Here."[3]

Planning with the Children

Christmas plans may be introduced the last Sunday in November. As the children arrive they may gather around the piano and sing, "Oh, Christmas Time Is Here,"[3] changing the last word to "near." This should lead to conversation about getting ready for Christmas and the things we want to do to make it a happy day. During the regular work and play period we may use quiet instrumental music or Christmas recordings.

Not later than the first Sunday in December samples of gifts should be ready from which the children may choose what they will make. As much work as possible will be done by the children but it will be necessary to have materials ready. The teacher's textbooks for both years give many suggestions for gifts. Attractive calendars may be made by using construction paper of different colors. Discarded Christmas cards may be neatly trimmed and mounted on the paper leaving room for the date pad at the bottom. The teacher might help to arrange the pictures on the paper so the colors will harmonize, and the children may then select the one they wish. A helper should be near to encourage neat work, and to help where needed, but not to do the work for the child. For blotters the pictures on Christmas cards again may be used. Cut the blotters to the size of the picture to be used, punch holes through both and fasten together with brass fasteners or ribbon. Attractive holders for pot lifters make a nice gift. (See page 145 of the Beginner Vacation School Course, *God's Friendly World*, by Clemens.) *Story World* for December 22, 1940, gave directions for making envelope sachets, some of which might be made by beginners.

As the gifts are finished they should be placed in a bag or large envelope on which the child's name has been written. You may prefer to let them wrap their gifts as soon as they are finished. A tag should be ready and a helper should write for the child "To Mother from Bobby," or whatever the child wishes. If individual bags are used for each child's gifts, there will be no difficulty in locating the gifts the Sunday before Christmas. In addition to the gifts for family and friends, there may be group sharing, in co-operation with the school or departmental planning for an individual or family.

First Sunday

On the first Sunday you will want to introduce the instrumental number you have selected for the month. This should be followed by comments by the teacher saying, "The music to which we have just listened tells about a happy day soon to come. Who can tell me what that day is?" Several probably will respond with the desired answer, "Christmas." Some will start talking about Santa. If it is hard to hold the interest, suggest quietly to the pianist that the music be played again. You

Fern France

CHRISTMAS GIVING

By Grace Noll Crowell

Christmas brings a peculiar glow:
All of the love that a heart can know
Clamors within the breast to make
Sacrifices for others' sake.
Beautiful, selfless giving brings
Joy beyond the value of things
We would choose for gifts, and joy repays
For the "doing without" for days and days,
That others may have some lovely gift
To gladden their spirits and to lift
Their hearts as if they had wings to them.
And back of the gifts is Bethlehem.
And the little Christ who came one night
To give to a darkened world his light.

Let us give gifts that will light the way
For some heart needing that light today.

may begin again by asking, "Does anyone know why we have Christmas?" A few may respond. Preface the story, "Why We Have Christmas" with "Our Bible tells us why we have Christmas and we are going to hear the story now." After the story the pianist should play immediately "Away in a Manger." Those who know it will sing with you. You may then suggest that some child find a picture of the baby who slept in a manger. (This should be on the picture ledge.) As the children look at the picture sing the song again softly. Then read from the Bible the verse for the child, 1 John 4: 10. Prayer may follow this, "Dear God, our Father, we thank you for Jesus who came so long ago at Christmas. Amen." The children no doubt will have noticed the crèche. The figures telling the first part of the story may be placed by the children as you sing again, "Away in a Manger."

Second Sunday

The following Sunday the story will be recalled through song and picture. The early comers will enjoy the crèche and the pictures on the ledge. After recalling the story, the new one may be introduced by saying, "Would you like to hear what happened the night the baby Jesus was born? Miss Dorothy is going to tell us about that wonderful night." After the story, read from the Bible the angels' song, then suggest that the children might like to sing the song, "Glory to God in the highest."[1] If the children are taking part in a plan for group giving, written reminders should be sent home this week.

Third Sunday

Any gifts brought by the children will be placed in a basket as soon as they arrive. The song, "Christmas Joy" may be used as the gifts are brought.

Stories may be recalled, interspersed with song and conversation as on previous Sundays. After the story the figures of the Wise Men may be placed in the crèche.

The Sunday Following Christmas

The after-Christmas activities are no less important than pre-Christmas ones. Many children will bring new toys which may be shared with others. One father was shocked because his young daughter wanted to take her Christmas doll to church school. The mother later reported that Marilyn was very happy because she was able to share it with her friends. "The Sharing Song"[4] may be used on this day as well as the second stanza of "Friends."[2] The stories may be dramatized simply or retold through song and picture.

[1] *Songs for the Pre-School Age.*
[2] *Worship and Conduct Songs.*
[3] *Song and Play for Children.*
[4] *When the Little Child Wants To Sing.*

Christmas and Little Children

By HELEN WHITEFIELD

TRULY Christmas should be the happiest season of the year for children and grownups as well. Sometimes the children are overstimulated because of doting parents. Other parents unwisely attempt to control behavior with threats such as "Santa is watching," "Santa does not bring things to bad boys and girls." Still others insist that Santa is a real person even when questioned by the children. When the children begin to question, the truth should be told. They may be encouraged to become Santa's helpers, and thus they enter happily and unselfishly into the play spirit that surrounds the Santa Claus idea.

The teacher of one group of beginners tried to help the parents to prepare for this happy occasion by sending into the homes suggestions which might be carried out to create a real Christmas spirit. Sometimes a part of a helpful magazine article, such as the one on page 20 of this issue, was mimeographed along with some Christmas poems, a list of Christmas stories to be read to the children (many of which may be procured at the public library), and a list of books suggested for Christmas giving. So few parents really know what type of book to buy.

When Christmas receives a Christian emphasis at home, children will respond more readily at church school. A teacher who feels the holiness of the season will have no difficulty in helping the children to feel the same joy and happiness. In one group seldom did Santa ever become the leading thought.

Appropriate music for appreciation often creates the desired atmosphere. And what can be more appropriate at this season than joyous singing? Did not the angels sing of the birth of the baby Jesus? Why not little children? As one group sang, "Glory to God in the Highest" from *When the Little Child Wants To Sing*, we indeed felt almost as though we had heard the angels' song.

A weekday nursery group had a happy experience when they visited a large manger scene in one of the local parks. There are few people there in the morning and the children had a chance to view the scene without being crowded and without interruption. They were permitted to stay as long as they wished. Life-sized figures represented Mary, Joseph, and the baby Jesus. A shelter house, open in front, was used for the stable. In the outer yard there were live sheep; inside the stable, a cow, donkey, and doves. Men walking about in the costume of shepherds acted as watchmen. As soon as the group got out of the car they started singing, "Away in a Manger." They were very much impressed and again and again asked for the story. The Santa Claus story was completely forgotten.

This experience supported our conviction that the Christmas story may become very real and may hold first place in the minds of little children.

A Co-operative Christmas

(Concluded from page 20)

to your family fellowship if the children have a part in this joy!

An excursion to a woods for greens and possibly the tree is a splendid family activity for a Saturday afternoon. Permission to gather greens must be sought from the owner of course. Gather pine cones, green vines, buttonwood balls, milkweed pods, and other out-of-door things. From these and evergreens, a wreath or decoration for the door can be made, with all lending a hand. The children will enjoy putting sprigs of evergreen behind pictures and banking the greens on the mantel. The joy of doing this, and the spicy odor will be recalled in many years to come.

Christmas music should have a place in your family festivities. Records of beautiful carols may be bought for a reasonable sum. Teach the simple carols to those members of the family who are learning to play instruments. Carol singing at the dusk of a Sunday evening is a lovely custom, and prepares for caroling on Christmas morning. What child will ever forget the Christmas mornings ushered in with carols?

Be sure to end your Chistmas Eve preparations with a family gathering when the beautiful story is read from the Bible. This and a prayer led by Father or Mother should be the last thing before the children are popped into bed.

In these days when stress and strain threaten to break down our family unity, we need to do all we can to knit our families closer. Above all let us help to keep uppermost in our family joy of celebrating Christmas, the message of peace and good will which the Christmas Baby came to bring. Today as never before, parents need to guide their children in thinking in terms of joy and peace, sharing and consideration, tolerance and love. Merry Christmas to you all!

As the Primary Children Worship

By EVELYN S. DUNBAR

IT is time for our conference of teachers and superintendent to plan for the Christmas season in the Primary Department. Each teacher will be familiar with the Christmas unit she is to teach. Let us take time to read together the Introductions to the units in the new Course I and Course II. We will find here many suggestions for preparing for our important task. With so much competition for the child's interest at home, at school, on the street, and in the stores we must plan carefully that his church school experience may help him to enjoy a truly Christian Christmas. It would be well to discover what types of programs are being planned in school and community. We must also co-operate with the church program if we are to keep before the child the fact that he is a part of the whole church. If a special Christmas offering is to be taken, this may be presented during the second week. If not, some other sharing project, such as bringing toys for a children's home or hospital, should be arranged. It will not be a really Christian Christmas without an opportunity to give where nothing is expected in return. Therein lies the real joy of giving.

Gifts for parents and home folks will doubtless be taken care of in the class groups.

The service for the last week should be considered at this planning conference so that each class may have the entire month to prepare their part of the sharing program.

1. Songs about Christmas

SUPERINTENDENT'S PREPARATION. Find someone who can sing a few carols for the group. This need not mean a talented soloist, but rather someone who can interpret the carols simply enough for the children to enjoy.

Secure a few books for the browsing table such as:

A Child Is Born, Baker.
The Song the Shepherds Heard, Entwistle and Chalmers.
The Christ Child, the Petershams.
The Story of Jesus, Gloria Diener.
Stories of the Christ Child, Mary Alice Jones.

Time is precious these four Sundays, so let us be ready to stimulate the interest of the first child as he enters.

PRESESSION. This period should be a bit longer than usual today as it will be an excellent opportunity for the leaders to discover the children's ideas of Christmas. Thus it may become a starting point for correcting wrong impressions and enriching knowledge already gained. A teacher should be at the browsing table ready to guide the thinking of children as they look at books. The pianist may be playing carols. As the children sing with her, she will discover what Christmas songs are already familiar and recall those learned last year. Another teacher should be ready to help set up a crèche.

The superintendent will be ready to rearrange the worship center with the help of two or three children. Red candles, a sprig of evergreen, and the picture "The Sistine Madonna" (Primary Picture Set, Course I, Part 1) may be used. Window transparencies add to the Christmas atmosphere and may be arranged at this time.

QUIET MUSIC. "O Come and Let Us Worship."[1] (Pianist may play this as chimes, keeping chords at same distance and holding damper pedal throughout. The opening notes below suggest how this may be done.)

MOMENT OF SILENCE.

CALL TO WORSHIP.

Leader: I was glad when they said unto me, Let us go unto the house of the Lord.—Ps. 122: 1.

Group: Walk slowly,
Be silent;
For this is the place
Where loving and kindness
Remind us of God.[2]

HYMN. "O Come and Let Us Worship."

OFFERING. As planned in November.

VERSE. "Bring an Offering and Come into His Courts."

OFFERING SONG. "Our Gifts."[1]

BIRTHDAYS. (As planned in October.)

CONVERSATION. "We have all been very busy and very happy thinking about a happy day which is coming soon. We have all guessed it—Christmas. You have done several different things. Could someone tell us what he has enjoyed most?"

RESPONSES. "I sang, 'Away in a Manger'." "I read a story about the baby Jesus." "I helped hang a picture," and similar responses.

CONVERSATION. "You see there are many things to think about in planning for Christmas. Most important of all is the story of the baby Jesus' birthday. Sometimes we read it in books, sometimes someone tells the story or reads it from the Bible. We may also learn the story from pictures. There are many songs about the baby Jesus, too. Let us sing some of our favorites now." (Children suggest one or two songs to sing.)

LISTENING TO CAROLS. "Miss —— has come today to sing some other Christmas songs to us. They are called carols." (Brief explanation before each carol. See Course II, Part 1, pages 112-113.)

PRAYER. Dear God, we thank you for Christmas, for the stories of Jesus in our Bible, in our story-books, in pictures, and songs. May we have a happy Christmas together in our church school. Amen.

CONVERSATION. "In our classes we will plan the way we would like best to tell the Christmas story. Then on the last Sunday of the month, we will meet together and share the stories, songs, or pictures which we have chosen."

2. Stories about Christmas

SUPERINTENDENT'S PREPARATION. Today the department sharing project should be planned. Envelopes should be ready to give the children if the group is to participate in a church Christmas offering, or a large stocking may be ready to receive toys as suggested in Course I.

PRESESSION. Learn songs "The Sleep of the Baby Jesus" (Course I, Leaflet 11), and "The Snow Lay on the Ground" (Course II, Leaflet 10). Work on class activities. The picture for worship center may be "The Arrival of the Shepherds," by LeRolle (Course I, Lesson 10).

QUIET MUSIC, CALL TO WORSHIP, SONG, OFFERING as in first week.

FAVORITE CHRISTMAS SONGS.

BIBLE VERSE. "We have all learned the verse telling of God's best gift. Let us say it together." "He loved us, and sent his Son."

CONVERSATION. "For many, many years people of all lands have told stories about Christmas. As we learned last Sunday, some of these stories were sung as carols. Today I shall tell you a story about how the custom of giving gifts at Christmas might have started."

STORY. "St. Nicholas." (Course I, Part 1, page 125.)

CONVERSATION. "I like to think of the people today who, like St. Nicholas, make other folks happy by giving them gifts at Christmas. I'm sure you are all planning a surprise for Mother and Daddy or someone at home. Could we also bring a gift next Sunday for someone else?" Explain department plan.

POEM. "Everywhere, Everywhere, Christmas Tonight."[1]

PRAYER. (To be repeated by children.)

Dear God, we thank you for the baby Jesus. We thank you that his birthday is such a happy time for us. May we not forget the boys and girls who may not be as happy as we are. May we who know about Jesus help with our gifts to make it "everywhere, everywhere, Christmas tonight." Amen.

3. Gifts for Christmas

SUPERINTENDENT'S PREPARATION. Plans for delivering the special gifts should be worked out with children that they may know what becomes of them.

PRESESSION. Work on class activities. Gifts to be taken must be finished today. Picture at worship center may be one of children giving gifts.

QUIET MUSIC, CALL TO WORSHIP, and HYMN (as in Session 1).

LISTENING TO MUSIC. "We have been enjoying the story of Jesus' birthday in stories, pictures, and songs. Miss —— is going to play some music which was written many years ago by a man who also wished to tell the Christmas story." (See "Listening to Music," Course II, Part 1, page 115. "Glory to God" from "Messiah" may be played, or "Pastorale" in *Hymns for Junior Worship.*)

SCRIPTURE. Read Luke 2: 8-14. Repeat music.

SPECIAL OFFERING AND PRAYER.

OFFERING.

BIRTHDAYS.

CONVERSATION. "Before we come to church school again, we will have enjoyed the happy days we have looked forward to for so long. When Christmas Day comes and you are having fun, could you stop a minute and say 'Thank you God'?"

POEM. "Christmas Star."[3]

4. A Christmas Worship Experience

The departmental worship will come at the end of the session today. This will allow time for last-minute arrangements and other class details connected with the last lesson of the quarter.

The picture on the worship center today should be the one which has been the favorite during the month.

QUIET MUSIC, CALL TO WORSHIP, OFFERING, and HYMN as for first Sunday.

LISTENING TO MUSIC. "Pastorale" and "Glory to God."

STORY FROM BIBLE. Luke 2: 8-14. (By second- and third-grade children.)

POEM. "The Baby Christ." (Course I, Part 1, page 108.)

LULLABY. "The Sleep of the Baby Jesus." First grade; girls holding swaddled dolls. (See Course I, Part 1, Unit III, Session 3.)

PICTURE POSING. Second grade. (See Course II, Part 1, Unit III, Session 2.)

PRAYER. Planned by second grade.

CAROL. "The Snow Lay on the Ground."

DRAMATIZATION. "The Jar of Rosemary." Third grade. (See Course III, Lesson 11, page 97.)

[1] *Worship and Conduct Songs.*
[2] From *Children's Worship in the Church School,* Jeanette Perkins. Copyright, The Pilgrim Press. Used by permission.
[3] *When the Little Child Wants to Sing.*

WHITE GIFTS

In one church a White Gift offering for missions is a regular feature of the Christmas season. This is an over and above gift. All departments of the church school participate.

In the younger departments, banks are taken home by the children on the first Sunday of December. Throughout the month some phase of the Baptist missionary program is presented to the younger children. This helps the giving to be more specific so that the boys and girls may visualize at least one way their special Christmas offering helps to do God's work.

The first picture on this page shows primary children leaving their Christmas White Gift banks in the place of offering near the door. The poster with its verse helps them to catch the joy in Christmas giving.

Near the close of the department worship service, the special White Gift offering is brought forward as shown in the second photograph. Wrapped in two white packages it is presented in the worship center along with the regular offering.

In the morning church service, later, two white-clad representatives will carry the Primary Department's White Gifts to the front of the church. There they will be placed with the gifts of the rest of the church, as a special offering for Christ on his birthday.

Ralph Berry

Plans for the Nursery Class

(Concluded from page 24)

The wishing of "Merry Christmas" and the sharing of new toys may all have meaning. The story "Joan and Her Doll," from *Nursery Class Teaching,* by Lloyd, may be told. We may play "Ring around the Christmas Tree," using the words,

"Ring around the Christmas tree,
Hung with balls and tinsel, see!
One, two, three, and we all clap hands."

We may wish to make this the bird's Christmas by tying suet and crumbs on the fir tree out-of-doors.

In all our planning for this special time, let us make it a joyous occasion with fun, beauty, and reverence combined.

Guiding the Worship of Juniors

December—"O, Come and Let Us Worship"

By FLORENCE LEE

THIS is the month when we celebrate the birth of the Christ. But our love, appreciation, and worship of the Christ should go beyond the birth of the babe. So, in the worship experiences of the month, we will try to guide the juniors to realize that Christ was the looked-for Saviour through whose life, teachings, and sacrifice we find the true meaning of God's love. It is well to help the juniors to appreciate the fact that the coming of the Christ was the fulfillment of a long cherished hope and dream of the Hebrew people.

The first two services of the month will be planned around the prophecy found in Numbers 24: 17*a*, *b*, and Micah 5: 2. With Numbers 24: 17*a*, *b*, the hymn study of "Watchman, Tell Us of the Night" as found in *Hymn Stories* by Elizabeth Colson may be used. With Micah 5: 2 a hymn study of "O Little Town of Bethlehem," to be found in the same book, will be effective. Appropriate pictures and other correlated Christmas hymns will be used.

The fourth service of the month will be planned around the theme, "Worshiping Christ by Serving Him." Familiar Christmas hymns will be used and, in the informal period of the service, the juniors may tell of ways in which they have tried to show their love for Christ through friendship, love, forgiveness and service to others during this Christmas season.

The service given here is planned for the third Sunday, the Sunday before Christmas. The worship center may be prepared in the following way. Use for a background a piece of soft, white material. Rayon satin or sateen is very effective for it has a beautiful sheen. Out of a piece of dark blue cardboard cut a large star. In the center of the star cut out a space large enough to hold a picture of the head of the adult Christ. Choose this picture of lightweight paper, if possible, so that when it is mounted in this open space the light back of the star will show through the picture. On each point of the star print with white ink one of the five words, Wonderful, Counsellor, The Mighty God, The Everlasting Father, and the Prince of Peace. (One group cut smaller stars out of the corners of the large star and printed these words on white transparent paper and mounted them in the cutout spaces so that the electric light shone through them as well as through the picture.)

On the table will be five candleholders. You will need four small candles and one large one. The leader holds the large candle in her hand until near the close of the service when she places it in its holder. The juniors light their candles from the one she holds. The reader, a junior, should wear a choir robe. The leader and the reader will stand one on each side of the worship center. If possible have a reading stand or lectern for each on which their Bibles and reading material may be placed. This will make a very effective setting. If the lecterns are used, a beautiful bookmark may extend through the open Bible and over the front.

Choose the juniors who are to have part in the service well in advance, and study with them the form of the service and their parts so that they may understand and be familiar with both. The mechanics of the service must be well-planned and understood by all participants. This is necessary if this is to be a vital and true worship experience for the group. If there is to be a Christmas program in the church, the juniors could very effectively guide the closing worship moments for the whole group with this service. Christmas hymns may be added as there is need.

The Service: "O Come and Let Us Worship"

QUIET MUSIC.

CALL TO WORSHIP. "O Come and Let Us Worship."

Leader:

Is not God in the height of heaven?
And behold the height of the stars, how high they are!
—JOB 22: 12

Group: There shall come forth a star.
—NUM. 24: 17*b*

Leader:

His name shall endure forever;
His name shall be continued as long as the sun:
And men shall be blessed in him;
All nations shall call him blessed.
—PS. 72: 17

Group: There shall come forth a star.

Leader:

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.
—ISA. 60: 1

The people that walked in darkness have seen a great light.
—ISA. 9: 2*a*

Group: There shall come forth a star.

CANDLE-LIGHTING SERVICE.

Leader: For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. (Isa. 9: 6.)

These words were written hundreds of years before the birth of Jesus, by the prophet Isaiah. The people had been looking for a Saviour for a long, long time. Isaiah, more than almost any other person of that time, seemed to understand what kind of Saviour Jesus would be. And long before the birth of Jesus many had almost given up hope and were discouraged, but there were some who still believed and watched and hoped for the coming of the Promised One. At last the words of the prophet were fulfilled and we all know that verse that tells us about it.

Group: (Recites John 3: 16 in unison.)

Leader: And now we are going to think about how the words of Isaiah were fulfilled in the life of Jesus when he called him Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. I light this light (*lighting the first and tallest candle*) to represent Jesus who said, "I am come a light into the world," and again "I am the light of the world."

Reader:

"And many slept and did not see
The faint far gleam when dark unfurled
The little light that grew to be
The light of all the world."

Leader: "And his name shall be called Wonderful." (*Talk briefly concerning some of the wonderful things which Jesus did.*) "Jesus of Nazareth went about doing good."

First Junior: I light the light of service. (*Lights and places the second candle.*)

Reader:

"We'll bring the little duties
We have to do each day;
We'll try our best to please him
At home, at school, at play;
And better are these treasures
To offer to our King
Than richest gifts without them,
Yet these a child can bring."

First Junior: We can be like him in serving others.

Leader: "And his name shall be called Counsellor." A counsellor is a person who is a friend to others and talks over

their problems with them. Jesus often was Counsellor to those who were in need. He helped them to make their own decisions and find the right way of life. You remember how Nicodemus, an official of the Temple, came to him at night and talked with Jesus about his problems. And then you remember how Zacchaeus was so anxious to see Jesus that he climbed into a tree. Jesus saw him and knew that he needed help, so he went to his home with him and talked with him and helped him to find the better way of life. He counselled with him until Zacchaeus had made a decision to live a better life. A counsellor is a friend who listens and helps by giving good advice and kind words. Jesus said, "Ye are my friends if ye do whatsoever I command you."

Second Junior: I light the light of friendship. (*Lights and places the third candle.*)

Reader: (*Reads the second verse of the hymn, "I Would Be True."*)

Group: (Sing in unison this verse of "*I Would Be True.*")

Leader: "And his name shall be called The Mighty God." All through the years before Jesus came, people had been thinking of God as mighty and powerful; they did not always understand that he was kind and merciful. Jesus taught that the real power of God came from his great love. He showed that love is the greatest thing in the world, and that we become strong when we love others and help them. Jesus, who came to show God to us, said, "The Father loveth the Son and hath given all things into his hand."

Third Junior: "I light the light of love." (*Lights and places the fourth candle.*)

Reader:

"O Master of the loving heart
The friend of all in need,
We pray that we may be like thee
In thought and word and deed."

Third Junior: We do pray and work that we may grow to be like Jesus in loving kindness and that we may help to show God's love to all people.

Leader: "And his name shall be called the Everlasting Father." Jesus said, "If you have seen me you have seen the Father." (*Tell briefly the story of the Forgiving Father,* Luke 15: 11-32.) Jesus told this story to help the people to see that God is ready to forgive when we do wrong if we will ask him. Jesus always forgave those who wronged him even as God, his Father, forgives.

Fourth Junior: I light the light of forgiveness. (*Lights and places the fifth candle.*)

Reader: "Therefore all things whatsoever ye would that men should do to you do ye even so to them."

Fourth Junior: We are happy that Jesus taught that God forgives when we are sorry. May we be glad and quick to forgive others.

Leader: "And his name shall be called the Prince of Peace." If all people had understanding of, and love for, Jesus and would follow his teachings there would be peace. Jesus said, I am come that they may have life and have it more abundantly." (*Leader places her candle.*) I place the light of peace and understanding. Jesus is the Prince of Peace.

HYMN (*softly and reverently*). "O Come and Let Us Worship." (Chorus of Adestes Fideles.)

PRAYER.

OFFERTORY SERVICE.

HYMN. "We Would See Jesus."

CHILDREN and CHRISTMAS CAROLS

(Concluded from page 19)

should be avoided. There is at least one good exception to this general rule. Primary children enjoy carols based on the medieval belief that on the first Christmas Eve the animals brought gifts to the infant Jesus and were given the power of speech. "The Friendly Beasts"[1] is a good example.

The Use of Carols in the Church School

Storytelling carols predominate. In teaching a carol, the leader should associate it with a Christmas picture and connect it with the Bible story. Call attention to the fact that carols are delightful means of telling the story of Christ's birth. Some sing of the Mother and Child, others of the shepherds, and still others of the Wise Men. This makes a simple classification of Nativity, pastoral, and magi carols, corresponding to the three sections of the Christmas story most important to children. A few tell the complete story.

In presenting a pastoral carol such as the Walloon carol, "Cradled upon a Bed of Hay,"[2] the leader may read Luke 2: 8-16 and show a picture such as the "Arrival of the Shepherds," Lerolle. Then she may sing the carol to show how the same story is told, but in a different way. Selections from Matthew 2: 1-12 and Hofmann's "Visit of the Wise Men" may be connected with the magi French carol "Three Kings' Song."[3] Luke 2: 7 and the Mother and Child in Coreggio's "Holy Night" may be used effectively with a lullaby carol such as "Dear Baby Jesus, Now Rest in Sleep."[4]

Some of the most charming carols may be used to promote a sense of kinship with children of Europe's war-torn lands. Carols often reflect the countries from which they spring. Those from the cold north countries speak of snow lying on the ground. They tell of wrapping "the tiny little child" in a coat of fur. England, Russia, Czechoslovakia have given us such carols. From the warm countries of France, Italy, Spain and Portugal come carols speaking of birds, flowers, and gifts of fruit. These seeming inaccuracies need not disturb adult leaders. They do not worry boys and girls, for through them children come to realize that people in every country love to sing in their own way the story of the Saviour's birth.

Carols of this type also reflect a popular way of keeping Christmas in different countries. The custom of bringing gifts to the crèche is seen in a number of carols. It is most delightfully pictured in the French carol, "Come with Torches, Jeannette, Isabella."[5] In a lovely Portuguese carol, "Presents for the Child Jesus," the children are represented as bringing cherries, grapes, figs, and flowers to "the beautiful Boy." A German carol speaks of gifts of a little fiddle and wagon, toys a German child might re-

(Please turn to page 33)

H. Armstrong Roberts

Christmas in Your Heart

By Doris Clore Demaree

Christmas in the windows,
Christmas in the street,
Christmas in the hearts
Of all people whom we meet.

Christmas time means giving,
Christmas time means love,
Christmas time means worship
Of the Son of God above.

Christmas celebrations
Should be set apart,
But always keep the spirit
Of Christmas in your heart.

Our Christmas[1]

A GIFT FROM MANY LANDS

Prepared by Margaret M. Clemens

Introduction

December in the Junior Society is given over to a unit that is planned to enrich the juniors' appreciation and enjoyment of Christmas. The major emphasis will be upon a study of Christmas pictures, songs and customs, and should lead to the discovery that many of these have come to us from other lands where people find joy as we do in celebrating Jesus' birth.

The Juniors and This Unit

During the month of December our juniors are deep in Christmas plans and preparations. They are enjoying Christmas stories, songs, and pictures. Their enjoyment can be greatly enriched as they learn more about the background from which these materials came. They are planning to observe certain familiar Christmas customs and they are learning in school and elsewhere of Christmas practices in other lands. Tracing the origin of some of these customs will lead to a feeling of kinship with people the world over.

Usually the Christmas season is a time of activity and excitement for our boys and girls. Special plans are being carried out at school, in Sunday school and at home. Perhaps what the juniors need most from this unit is a chance to appreciate quietly some of the beauty that is to be found in Christmas when we do not obscure its significance in the rush of attempting too much. For that reason the activities suggested below are few and easily carried out. The meetings themselves are simply planned, so that the juniors can conduct them with a minimum of adult help.

The adult counselor will want to learn as much as possible about what materials are being used and what service activities are under way in other groups to which these juniors belong. Thus these sessions can be so planned that they will not duplicate the work of other sessions but will rather enrich and lift up to a high level of appreciation the entire Christmas experience.

Desired Outcomes

The unit should result in an appreciation of others who have given us lovely Christmas materials and interesting customs, and in a feeling of kinship with people around the world who are keeping Christmas.

It should give the juniors an enriched enjoyment of Christmas, a deeper sense of gratitude for Jesus and a genuine satisfaction in experiences of worship. Finally it should lead them to discover ways of sharing the beauty and joy and good will that should always be a part of Christmas.

Suggested Activities

1. *Making a Christmas Crèche.* Making or assembling a Christmas crèche may well be a major activity for the unit. By making a careful selection some of the figures may be purchased at the ten-cent store. Cardboard figures also may be purchased inexpensively. The stable may be made of a carton, open at the front. Dark blue voile on which silver stars are pasted and with one large star over the stable, will make an attractive back drop.

Directions and patterns for making a Christmas crèche are to be found in the Primary Keystone Course III, Part 1.

This activity has real value for the juniors as they find a way to tell the Christmas story as beautifully as possible and as they use the finished crèche in their worship center to help them to remember that Christmas is above all things the reminder to us of Jesus' coming into the world.

2. *Creating New Materials.* The unit should encourage the juniors to tell the Christmas story through pictures, poems, stories and songs of their own creating. Poems and a song written by other children are included in the materials to encourage such effort. The juniors should be given opportunity to share their efforts with the entire group at some place in the program.

3. *Sharing Materials Discovered Elsewhere.* It is suggested that the juniors bring to the last session of the unit Christmas poems, stories, songs and bits of information that they have gathered elsewhere. An informal sharing program can have genuine value in helping the juniors to feel a responsibility for planning an interesting and enjoyable meeting and in increasing their appreciation of Christmas materials and the Christmas message.

4. *Singing Christmas Carols.* Singing Christmas carols for shut-in or elderly members of the church is a way of sharing Christmas joy with others. Perhaps instead of planning to go caroling alone your juniors can plan to join another church group that will be caroling. In such a case you will need to find out what songs will be sung and practice them with the juniors. It will not be wise to encourage your juniors to join a group that will be out late on Christmas Eve.

5. *Making or Bringing Gifts for Others.* As you discover the needs in your community you may help the juniors to plan to bring gifts of food, toys or clothing to share with others. Simple gifts may be made if you have a work period that permits time. Some suggestions may be found in the December issues of *Juniors.*

6. *Conducting a Candelighting Service.* The unit may close with a simple consecration service. Study the plans given in *Juniors* for December 21. If you feel that lighted candles present a hazard or if their use is forbidden in your state the unit can conclude with the worship service, plans for which are also given in the materials for the last session.

Resource Materials

The hymns and songs suggested for the unit are taken from *Hymns for Junior Worship* with the exception of "Bring a Torch, Jeannette, Isabella," which may be found in many carol books. It is also printed in the December 7 issue of *Juniors.* Pictures may be found in the Primary Graded Picture Sets. All other necessary materials are included in *Juniors.* Leaders who desire to do so can find additional enrichment materials in the following pamphlets and books:

The Road to Bethlehem, Sikes. A guide to the observance of Christmas in children's groups. Price, 10 cents.

Everywhere, Everywhere, Christmas Tonight, Annie Sills Brooks. Contains excellent stories.

Christmas Stories and Legends, Curtiss.

Christmas: Stories Old and New, Dalgleish.

The Children's Book of Christmas Stories, Dickinson.

One Thousand and One Christmas Facts and Fancies, Hottes.

Christmas, an American annual of Christmas literature and art. Published each year by the Augsburg Publishing House. The volume of 1936 is particularly useful.

Session 1. December 7

TELLING THE CHRISTMAS STORY

This session should help the juniors to realize that there are many different ways of telling the Christmas story. They should begin to appreciate the fact that the story is enriched for us because of the contributions of many people, living in many lands.

[1] Prepared from outlines copyrighted by the International Council of Religious Education.

Planning with the Adult Counselor

In addition to the material given here, you will need a copy of *Juniors* for November 30 as you prepare for this meeting. Encourage the junior leader to do as much of the planning as possible, for training in leadership is one of the purposes of the Junior Society meetings. Go over the program with him, and be sure that he understands his part and what others are to do. He may ask you to tell the story.

During the latter part of the session you will lead the discussion on "How Can We Help To Tell the Christmas Story?" The juniors may suggest drawing original pictures, writing poems, dramatizing the story, making a crèche. List their suggestions on the board. Be sure that plans for making someone else happy are added to the list.

The juniors may choose what they will do during the work period. It is not necessary for all to do the same thing. The juniors may work in small groups. Some may choose to work on the crèche, some may want to draw pictures or write poems or plan a little play about the Christmas story. Some may want to work on simple gifts to make someone else happy. See the introduction to the unit for further suggestions. Any unfinished work may be continued next week, but finished pictures and poems should be put away to share with the group at the next session.

Session Outline

Quiet Music.
Call To Worship.
Prayer.
Topic Introduced. (By junior leader.)
Scripture. Luke 2: 8-20.
Song. "Silent Night."
Picture Studies. (By four juniors.)
Story. "The First Christmas Crèche."
Poem. "Everywhere, Everywhere, Christmas Tonight."
Prayer.
Song. "It Came upon the Midnight Clear."
Discussion. "How Can We Help To Tell the Christmas Story?" (Led by adult counselor.)
Work Period.

Session 2. December 14

ALL THE WORLD SINGS AT CHRISTMAS

This session should help the juniors to appreciate more fully the beauty and the joy of Christmas as it is expressed in Christmas songs. The fact that many of these songs are gifts from other lands should lead to a feeling of kinship with people who honor Jesus' birthday the world over.

Planning with the Adult Counselor

You will need to have a copy of *Juniors* for December 7 so that you may become familiar with the material provided there. You will want to plan with the junior leader to determine whether all of it is to be used or if some should be omitted.

Most juniors know from their school experience the old French carol, "Bring a Torch, Jeannette, Isabella." If your juniors do not know it well enough to sing it, perhaps someone may be asked to sing it as a solo. It is to be found in many carol collections, and was printed in the December 7 issue of *Juniors*.

You may want to lead the children in the venture of creating a song of their own. The story, "How Some Children Wrote a Song," is included to encourage them to try it. This is the record of an actual experience with primary children. You may tell the story to the children and then sing the song for them. Then you will want to follow somewhat the same procedure in helping your juniors to "make up" a song.

If you do not try this activity, you may want to lead the children in making plans to sing carols for some sick or shut-in friends. Part of the time will be spent in deciding what carols to sing and in practicing them.

Work should be continued on the crèche and other Christmas activities under way.

Session Outline

Quiet Music.
Call To Worship.
Hymn. "Joy to the World."
Prayer. The Lord's Prayer.
Sharing Period.
Topic Introduced. (By junior leader.)
Song Story.
Hymn. "O Little Town of Bethlehem."
Song Story.
Song. "Silent Night."
The Story of a Christmas Carol.
Carol or Solo. "Bring a Torch, Jeannette, Isabella."
Dramatization.
Song. "Away in a Manger."
Story.
Song. "Our Christmas Song."
Work Period.

Session 3. December 21

BORROWED WAYS OF KEEPING CHRISTMAS

The material in today's session should help the juniors to feel a closer kinship with peoples around the world as they realize that many of our cherished Christmas customs come to us from other lands.

Planning with the Adult Counselor

Your direction for today's meeting should come from the background, for most of the plans given can be carried out by the juniors themselves. Talk it over with the junior leader and encourage him to take the initiative. This is his opportunity to grow in leadership ability.

You may need to give some direction to the dramatization of the carol, "Bring a Torch, Jeannette, Isabella." See the suggestions in *Juniors* for December 14.

During the work period any Christmas work under way should be completed and gifts wrapped or made ready to give or take to the recipients.

It is suggested that next week there be an informal sharing program to which the children contribute poems, songs, and other materials they have learned in school or elsewhere. They may bring new facts they have learned about Christmas in other lands. They may also share any Christmas poems or pictures they have made themselves. If you plan to carry out this suggestion you will need to talk it over with the juniors today.

Session Outline

Quiet Music.
Call To Worship.
Prayer.
Christmas Carols.
Dramatization.
Topic Introduced. (By junior leader.)
Borrowed Christmas Customs. (By nine juniors.)
Song. "Everywhere, Everywhere, Christmas Tonight."
Prayer.
Work Period.

Session 4. December 28

STARLIGHT AND CANDLELIGHT

This closing session of the unit should give the juniors an opportunity to share some of their Christmas thoughts and plans that they have enjoyed and should provide a happy experience of fellowship and worship that will make the Christmas spirit very real to them.

Planning with the Adult Counselor

Juniors for December 21 contains the detailed suggestions for this meeting and you will need to go over the plans suggested there with the junior who has charge of the meeting.

The suggestions are made in the light of the fact that it will be an after-Christmas meeting. An informal sharing period at the beginning of the session should provide opportunity for several juniors to take part as suggested last week. If you think this needs a little special stimulus you and the junior

leader may do well to speak to several juniors about taking part. Probably you will be asked to tell the story "The King's Love Messenger" which is given in *Juniors*.

You will want to give some thought as to whether or not you will undertake the candlelight service. It will make a very effective, though simple consecration service if it is carefully carried out, and juniors are very fond of that type of service. However, you may have some doubt in your mind as to the wisdom of using lighted candles, particularly if your group is very large.

If you plan to close with such a service, you will want to go over all the arrangements with the junior leader. Together you will need to decide whether you or he will lead this concluding feature for the unit and for the year.

Session Outline

SHARING PERIOD.
CHRISTMAS SONGS.
"I BRING THIS." An informal sharing of Christmas poems, songs, and the like.
HYMN. "Fairest Lord Jesus."
SILENT PRAYER.
SCRIPTURE. Matthew 2: 1-12.
HYMN. "We Three Kings of Orient Are."
STORY. "The King's Love Messenger." (Told by adult counselor.)
TOPIC INTRODUCED. (By junior leader.)
STORY. "Jan's Christmas Candle."

Candlelighting Service

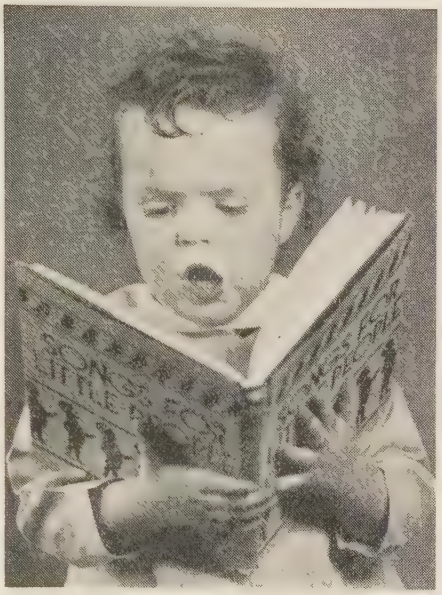
LARGE CANDLE LIGHTED.
SOLO. "Silent Night." (Stanza one.)
SMALL CANDLES LIGHTED.
SOLO. "Silent Night." (Stanza four.)
PRAYER.
CLOSING SONG. "I Would Be True."

Children and Christmas Carols

(Concluded from page 30)

ceive at Christmas. Lambs, cream, and barley cakes are the shepherds' gifts in some of the old pastoral carols.

Early singing customs should be preserved in using the old carols. This will facilitate the learning and add to the enjoyment particularly of junior children. The carols often had many verses. This led to great variety in singing them. One verse would be sung quietly and the next with more energy. Another would be sung unaccompanied followed by a verse with accompaniment. A verse sung in unison would be succeeded by one in full harmony. One might be sung quickly. A slow verse sung very broadly would follow. A leading voice might sing the verses, the whole group coming in on the refrain. A nice effect might be attained by gradually increasing the volume, using just a few voices at first and adding two or three with each verse.



Fern France

Christmas carols should be used to increase the children's joy in Christmas and lend religious meaning to the season. If the carols are properly chosen and enthusiastically and reverently taught, their artless joy and warm devotion to "the Babe in the manger" prove contagious. Since in all too many homes Christmas is a Christ-less season, almost a pagan festival, the carols can do much to give Christian significance to the celebration in homes, as well as the church school.

The learning and singing of carols should begin early in December. Children may draw pictures to illustrate them. They may dramatize them. They may make carol-books to take home to encourage the custom of carol singing. Known carols should be reviewed and learned more thoroughly. At least one new one should be learned each year. Thus, a carol repertoire may be built up. Obsolete words and those from a foreign language should be explained. Stories and interesting facts may be told about the carols. Some carol collections are very helpful at this point.

One of the happiest ways of spreading Christmas joy is to go a-caroling. Sharing Christmas carols is an experience every child should have. This is a legitimate incentive for thorough learning. Children may carol at the doors of church officers and other classes on Sunday mornings. They may meet during the week for a carol practice, followed by a neighborhood walk when carols are sung outside the windows of shut-ins and other friends.

Carols echo the song of the Christmas angels. They bear "tidings of great joy." They bring "peace and good will." Are not these three the messages our desolated world needs today?

Carols for Primary (P) and Junior (J) Children

From *Sing, Children, Sing*, Thomas
[2]"Cradled upon a Bed of Hay," Walloon (P)
"Play Sweet Music," Polish (P)
From *Song and Play for Children*, Danielson and Conant
"Oh, Come, Little Children," Walloon (P)
[1]"The Friendly Beasts," Traditional (P)
From *When the Little Child Wants To Sing*, Westminster Press
"Rocking Carol," Czechoslovakian (P)
From *Hymns for Junior Worship*
"The First Noël," English (J)
"We Three Kings," Hopkins (J)
From *Christmas Carols from Many Countries*, Coleman
[5]"Bring Your Torches, Jeannette, Isabella," French (P & J)
"The Christ Child Is Born," German (P)
"Come Hasten, Ye Shepherds," German (J)
[4]"Dear Baby Jesus, Now Rest in Sleep," German (P)
"Lullaby of Mary and the Angels," Dutch (J)
"March of the Kings," French (J)
"The Shepherd's Story," German (J)
" 'Twixt Gentle Ox and Ass So Gray," French (J)
"Lay Down Your Staffs, O Shepherds," (J)
"Carol, Children, Carol," English (P)
"Carol of the Flowers," French (J)
[1]"The Friendly Beasts," English (P)
"Let Our Gladness Know No End," Bohemian (J)
"As Lately We Watched," Austrian (J)
"Angels We Have Heard on High" (J)
"Shepherds, Shake Off Your Drowsy Sleep" (J)
From *Noëls*, Oberndorfer
"Let Our Gladness Know No End," Bohemian (J)
"On That Most Blessed Night," Italian (J)
"The Angels and the Shepherds," Bohemian (J)
"Shepherd! Shake Off Your Drowsy Sleep," French (J)
"Angels We Have Heard on High," French (J)
"The First Nowell," French-English (J)
"As Lately We Watched," Austrian (J)
[3]"Three Kings' Song," French (P)
"March of the Three Kings," French (J)
"He Is Sleeping in a Manger" (P)
"O Night, Peaceful and Blest" (J)
"The Star in the East," Swedish (J)
"O Come, Little Children," Schulz (P)
"Carol of the Birds," French (J)
"Carol of the Flowers," French (J)
[5]"Bring a Torch, Jeannette, Isabella," French (P & J)
"Come Rouse Ye, Lads and Lasses," French (J)

Stern, from Monkmeyer

A Christmas Worship Service

Star Over Bethlehem

By EVELYN WELLS[1]

PROLOGUE

SINGING (by hidden choir—chime accompaniment):

"Joy to the World."
"It Came upon the Midnight Clear."

READER:

Hark to the chimes of joy!
Hark to the songs of hope!
Hark to the hymns of peace,
To the melodies of good will!

But why these chimes of joy and songs of hope, these hymns of peace, these melodies of good will,
In a year laden hard with woe and doubt, and echoing still with hideous sounds of war?

Hark to the chimes of joy!
But how can they keep sounding chimes of joy
Who labor yet under more than their share of grief?

For the people still know more than their share of impoverished struggle,
And minorities know more than their share of loneliness.

Hark to the songs of hope!
But how can they keep singing songs of hope
Who stumble through such a tangle
They cannot for the life of them see their way ahead?

And every time they come thinking they see a way out
They're given a reason why it's not a way out.

Hark to the hymns of peace!
But how can they keep chanting hymns of peace
Who dwell again in the stealthy shadow of armament
Their spirits numb, as sound wave after sound wave
Reverberates its ugly threat of war?

Hark to the melodies of good will!
But how can they join in melodies of good will
Who falter beneath the clouds of organized selfishness
Spread out like a pall over the face of the earth?
Yet hark!—This generation goes on sounding its chimes of joy and songs of hope, its hymns of peace and melodies of good will:

SINGING (by hidden choir—to chime accompaniment):

"Hark! the Herald Angels Sing."

READER:

But why, we ask, this note of joy, this ray of hope,
This dream of peace, this longing after universal love,
In an era laden yet with grief and entangled by frustration,
An era threatened yet by sounds of war and clouded by the pall of social wrong?
The answer is not new. It has always been the answer
For light shining through the darkness,
For hope rising from despair,
For peace and love in human hearts where strife and hate so often find their place.

CHIMES:

"Angels from the Realms of Glory."

LIGHTING OF TAPERS.
ENTRANCE OF CHOIR.

PART I

READER:

The answer is not new . . . .
It finds its roots in the first yearnings of the human heart
For a pathway of living enriched by the light of the spirit.

The Psalmist of Israel was sounding at the sources of the answer
When between his anger gusts swept outbursts of vengeful prayer against his enemies
He glimpsed in God's eternal nature love and gentle mercy,
Which would make provision for a revelation of itself to man,
For man's salvation to a freedom in the light of Truth and Love:

"Show me thy ways, O Lord; teach me thy paths.

[1] Director of Music, Furman University, Greenville, S. C.

Lead me in thy truth, and teach me:
for thou art the God of my salvation;
On thee do I wait all the day.
Remember, O Lord, thy tender mercies and thy lovingkindnesses,
For they have been ever of old.
The Lord is nigh unto them that are of a broken heart;
And saveth such as be of a contrite spirit.
How excellent is thy lovingkindness, O God!
Therefore the children of men put their trust under the shadow of thy wings.
For with thee is the fountain of life:
in thy light shall we see light."

CHOIR: (*In Yiddish*): "*Yigdal*" of Daniel ben Judah Dayan, a Jewish melody.

PART 2

READER:

The Prophet Isaiah came closer to the true answer we seek
When he caught a vision of the very manner in which God would reveal himself to man:

"The people that walked in darkness have seen a great light;
They that dwelt in the land of the shadow of death,
Upon them hath the light shined.....
For unto us a child is born, unto us a son is given;
And the government shall be upon his shoulder:
And his name shall be called Wonderful Counselor,
Mighty God, Everlasting Father, Prince of Peace."

ORGAN: An appropriate meditation. (If possible, Handel's "Messiah," Part I, No. II, Air for the Bass Voice.)

PART 3

READER:

Then came the answer
In all the fulfillment of truth and love toward which the Psalmist looked,
In all the reality of human form which the Prophet of old envisioned:

CONGREGATION: "O Little Town of Bethlehem" (stanzas 1 and 2).

READER:

"And there were in the same country shepherds
Abiding in the field,
Keeping watch over their flock by night.
And lo, the angel of the Lord came upon them,
And the glory of the Lord shone round about them:
And they were sore afraid.
And the angel said unto them,
Fear not: for, behold,
I bring you good tidings of great joy,
Which shall be to all people.
For unto you is born this day in the city of David
A Saviour, which is Christ the Lord.
And this shall be a sign unto you;
Ye shall find the babe wrapped in swaddling clothes,
Lying in a manger.
And suddenly there was with the angel
A multitude of the heavenly host
Praising God, and saying:
Glory to God in the highest,
And on earth peace, good will toward men."

CONGREGATION: "While Shepherds Watched Their Flocks by Night."

READER:

"There came Wise Men from the east to Jerusalem, saying,
'Where is he that is born King of the Jews?
For we have seen his star in the east
And are come to worship him.'
And, lo, the star, which they saw in the east, went before them,
Till it came and stood over where the young child was.
When they saw the star, they rejoiced with exceeding great joy."

CHOIR: "We Three Kings of Orient Are" (the refrain only).

PART 4

READER:

So the answer came in reality,—
The Christ child, God revealed to men,
God come to dwell with men,
To lead them to his quality of life,
To give them Peace.
And through the ages since,
Through war and poverty, through ignorance and oppression,
The star has shone, and men have sung its joy
Even in hours of sorrow,
And have seen its light
Even through almost impenetrable darkness.

From the lone seclusion of a monastery garden
Or the isolated chapel of a medieval nunnery
We hear the chant of hope-inspired warmth:

SOLO: "Ave Maria," Bach-Gounod.

READER:

We are challenged anew to a seeking of the Christ child
By the call to worship of a 17th century Cathedral Choir:

CHOIR: "Adeste Fideles" (in Latin).

READER:

The music of the French language

(Please turn to next page)

EACH YEAR AT CHRISTMAS THE BAPTIST MISSIONARY TRAINING SCHOOL OF CHICAGO PRODUCES A PAGEANT. THIS PICTURE SHOWS THE NATIVITY SCENE WITH THE MADONNA SINGING A LULLABY. LAST YEAR THE PART OF MARY WAS TAKEN BY HELEN LEE, A PRODUCT OF OUR FOREIGN MISSION WORK; SOME DAY SHE WILL RETURN TO CHINA WITH THIS CHRISTMAS MESSAGE IN HER HEART. JOSEPH WAS PLAYED BY MILDRED MYERS, WHO CAME TO THE TRAINING SCHOOL AS A RESULT OF THE WORK OF AIKEN INSTITUTE

Paul's Photos

VOICES OF EARTH

The rain falls, refreshing the thirsty ground;
So may Thy power quicken my sluggish heart.

The sun shines, enlightening and warming the world;
So may Thy Spirit lighten my darkness and Thy Love warm me.

The winds sweep away clouds and dust;
May Thy breath blow away all that hides Thee from me.

Silently, softly, purely the snow falls;
So, I pray, may come to me Thy quietness.

By Susanna G. Fisher

Star Over Bethlehem *(Concluded from page 35)*

Blends with the melody of the air
In a midnight Cantique de Noël.

SOLO: "Cantique de Noël" (in French). (The choir sings the chorus.)

READER:

A German composer,
Secluded among the snow-banked forests of his native country,
Contributes to the stream of praises for the coming of the Child of Bethlehem
One of the most beautiful expressions of the event.

CHOIR: "Stille Nacht" (in German).

POSTLUDE

READER:

O Star of Christ, O Star of Bethlehem,
Guide us today, we pray:
As a longing after thy warmth inspired the Psalmist to joyful songs of love and mercy,
As a vision of thy true meaning inspired the Prophet to pictures of peace,
As the radiance of thy light guided the Wise Men to the truth about reality,
And has shone throughout the ages since among the varied peoples of the earth,
A symbol of God, turning their eyes heavenward, drawing from them
Songs of hope, and chants of warmth, and hymns of silent peace.
Aye, even so inspire us, thou Star of Christ, thou Star of Bethlehem:
Through the gaunt crags of skepticism which rear themselves among us
Let pierce thy ray of hope, of faith in men and in the workings of the universe;
Through the complexities of our society let shine thy justice and thy love
To bring all men, in their relationships, to brotherhood and to peace,
And to a higher character of daily life.
Let thy white light burn out our selfish interests
And unify and integrate our motives into a massive pyramid
Pointing ever toward thy meaning for the welfare of mankind
And ever drawing back thy radiance into the very heart of humanity itself.
O Star of Hope, O everlasting source of light
Above the darkened paths through which humanity has moved,
Eternal Answer to the yearnings of the human heart throughout all ages,
O let us see thee still, thou Star of Bethlehem, thou Star of Christ,
A light to light our paths to peace,
A light to light our faltering ways
Into the Way of Life.

CHOIR: (Tune—chorus of "We Three Kings of Orient Are."

O, Star of Wonder, Star of Night,
Star of Wisdom, radiant, bright,
Thou, the Answer of the Ages,
Guide us to the Perfect Light.
Amen.

CHOIR RECESSIONAL. "Joyful, Joyful, We Adore Thee."

SUGGESTIONS FOR PRODUCTION

Although this service was written originally for presentation by a group of college Freshmen, it can be most effectively produced by young people or adults in an average church setting. You will need only a reader, an organist, and a choir. If your organ does not have the chimes attachment, perhaps you can secure someone to play the bells or a xylophone.

Reader: Choose a mature voice, possessing a poetic quality—one that can give expression to the meaning of the lines and at the same time interpret their ritualistic rhythm. (A decided dramatic quality should be avoided as carefully as the monotone voice.)

Choir: A trained church or chapel choir would be best, but the melodies suggested are familiar and simple enough for a choir of untrained voices. However, a trained soloist should sing the "Ave Maria" and the "Cantique de Noël."

The foreign language numbers can be

so effective that it might be well to ask a language teacher to give assistance here in training the singers. This project, not so difficult as it appears, gives the participants a peculiar satisfaction and lends the service its most distinct tone. It may be possible that in your community you have foreign-speaking groups that would enjoy participating by singing in their native tongue. In that case, it would be simple to change the words of the reader to be appropriate for the melodies that follow.

If it is at all possible, the choir should wear vestments. The simple black cassock with a white cotta would be best.

General Effect Sought: Work to achieve a simple dignity and an atmosphere of worship. It would be well to bring in a modest note of the Christmas season by introducing a touch of evergreen, probably laurel or ground pine twined around the floor tapers that rise to a peak behind the choirtiers. Set these candles far enough behind the choir to insure safety from fire; or set them beside the rows of chairs on either side.

Lighting the Tapers: Make this a formal part of the service, thus dramatizing the light-symbolism developed by the lines and the music. Two members of the choir could enter to the chimes from the organ and proceed to set the candles burning just prior to the choir processional at the end of the prologue (see the time set for this in the service).

Programs: An additional element of formality can be brought into the service by passing out printed or mimeographed programs. For minimum content see the suggestions below. In addition you could have a page given over to English translations of the foreign-language numbers. Of course, the program is not necessary, and may be too difficult for some groups to handle.

A SUGGESTED PROGRAM

PROLOGUE:

Hidden Choir:

"Joy to the World."

"It Came upon the Midnight Clear."

Hark to the chimes of joy! . . . . But how can they keep on sounding chimes of joy who labor still under more than their share of grief? . . . . Yet hark! This generation goes on singing its songs of hope.

Hidden Choir:

"Hark! the Herald Angels Sing."

But why, we ask, this note of joy, this ray of hope, this dream of peace in an era laden yet with grief and frustration and clouded yet by war and social injustice? . . . . The answer is not new. It has always been the answer.

Chimes.

Lighting of Tapers.

Entrance of Choir.

I. The Psalmist of Israel was sounding at the sources of the answer.

Choir: "*Yigdal*" (in Yiddish) of Daniel ben Judah Dayan, a Jewish melody.

II. The Prophet Isaiah came closer to the true answer we seek.

Organ Meditation.

III. Then came the answer in all the fulfillment of truth and love toward which the Psalmist looked, in all the reality of human form which the Prophet of old envisioned.

Congregation: "O Little Town of Bethlehem" (stanzas 1 and 2). And there were shepherds abiding in their fields. . . . . Glory to God in the highest, and on earth peace, good will toward men.

Congregation: "While Shepherds Watched Their Flocks by Night." And there came Wise Men from the east to Jerusalem. . . . . When they saw the star they rejoiced with exceeding great joy.

Choir: "We Three Kings of Orient Are."

IV. And through the ages since . . . . the star has shone, and men have . . . . seen its light.

From the lone seclusion of a monastery garden, a hope-inspired chant:

Solo: "*Ave Maria.*"

From a seventeenth-century cathedral choir, a call to worship:

Choir: "*Adeste Fideles*" (in Latin).

Out of a French midnight, a glad noel:

Solo: "*Cantique de Noël*" (in French).

From the snow-banked German forests, a hymn of holy peace:

Choir: "*Stille Nacht*" (in German).

POSTLUDE: Prayer with choir response:

"Thou, the Answer of the Ages, guide us to the Perfect Light."

Choir Recessional.

WHEN IN THE FULLNESS OF TIME GOD SENT HIS SON TO BE BORN IN A STABLE AT BETHLEHEM, THE WATCHING SHEPHERDS BEHELD A GREAT LIGHT. AT THIS CHRISTMAS SEASON LET US THINK OF THE CHRIST, OF GOD WHO GAVE HIM, AND OF THE WORLD THAT NEEDS HIM NOW AS MUCH AS IT NEEDED HIM THEN. HELP THE LIGHT TO SHINE

Century Photos, Inc.

Meisel, from Monkmeyer

WHEN Young People Become RESPONSIBLE

By FRANK D. GETTY

HOW would you like to help run this church?" a minister asked a group of his young people one Sunday. The first reaction showed some surprise, for the young people never had received such an offer before. With a bit of hesitation they agreed that they would be willing to try.

The pastor made this proposal as a result of many hours of thought on how the young people could be helped to have more than a passive interest in the church. As he watched the older boys and girls and the young people he felt that frequently they were present in body, but that they were not investing their minds and their spirits in the church and in what the church stood for. It occurred to him that if they could be persuaded to assume more responsibility, their interest would increase and he had a feeling that the church itself would be benefited proportionately.

The pastor invited those who were interested to meet him on Friday evening of that week. As the meeting got under way it became evident to the young people that they could not very well carry responsibility for church activities until they knew what was going on in the church. When the minister pointed this out, a young man replied, half in earnest and half in jest, "Well, let's start with you; tell us what you do around here." In relating this experience the minister said he could not have been given a finer opening.

The young people knew that he preached sermons on Sunday, but they had no idea of what was involved in this part of the minister's task. To help them realize what preaching meant, the minister took the group into the church and up behind the pulpit. He had them imagine the usual Sunday congregation in the pews, and they were facing these people with the responsibility of giving them spiritual help and of doing all that their varied needs demanded. They realized that a sermon could not be preached without preparation. Most of them were surprised to learn that their minister spent from ten to fifteen hours a week preparing for the one hour when he stood before the congregation on Sunday. Then they learned how many people were visited in their homes, in hospitals and in places of business each week. They discovered that quite a number of people came to the minister with questions and problems that showed a desire for both spiritual and material guidance. They were further surprised at the number of calls made on their minister for general service in the community and in activities not directly connected with the church.

Then someone said, "But how can we be responsible in any way for what you do?" Before the minister could reply, another member of the group said, "We can suggest topics for him to preach about; we can tell him about people who need his help and we can bring people to him for the kind of assistance that only a minister can give." After a little more discussion someone suggested that if the young people became responsible for a certain portion of the minister's salary, then they would be sharing more definitely in the work that he did, and he would be, in larger measure, their personal representative as he rendered his pastoral service.

Having started with the minister they turned to other people who work in the church. They invited the sexton to meet their group and explain what he did. Following the example of the pastor he took the young people through the church building, pointing out to them his responsibility for keeping all parts of the building clean, explaining what was necessary to keep the building heated in winter, calling their attention to the problem of adequate lighting and suggesting that they could help by exercising a reasonable care in the rooms which they used, such as closing doors when the weather was cold and turning out lights when they were not needed. The young people agreed to do all these things and they also decided that they would become responsible for a definite part of the cost of heating, lighting and general maintenance of the church plant.

Then the young people interviewed the organist. He surprised the group by telling them how many hours he spent getting ready for each church service, including co-operation with the pastor in the choice of hymns, in the selection of anthems sung by the choir and in the careful choice of offertories, preludes, etc. This phase of the church program aroused the curiosity of the young people, and for a number of Sundays different groups met with the organist to become better acquainted with the organ, the keyboard, the stops, the pedals and even the pipes themselves. Again it was decided to offer suggestions regarding the kind of music that would be most helpful and to be responsible for a definite part of the cost of the musical program of the church.

Later the church school superintendent was asked to meet with this group to describe the activities of that organization. Up to that time these young people did not know that this man had been chosen the superintendent because of his deep concern for helping others to know the Word of God. Gradually they be-

came aware of the service that the teachers gave and of their investment of time and energy, because they had a conviction similar to that of the superintendent. Some members of the group could not believe how much it cost to provide quarterlies and other helps used in the church school. One boy was heard to say, "If I had known how valuable those quarterlies were, I would not have been so careful to lose mine the first Sunday of each quarter."

Then as the young people were thinking that they had covered all the work of the church, the minister asked them if they thought that all the work was confined to the church building itself? Someone remembered hearing about some work in China for which that congregation had assumed a definite obligation. No one, however, knew what was being done in that mission station in China, and the missionary worked too far away to be called in for a personal conference. One member of the group was delegated to write to the Foreign Mission Society to secure information regarding their missionary. Instead of receiving a letter in reply, a motion-picture film arrived showing their missionary actually at work among Chinese children, boys and girls and older young people. As one young man put it, "When I was looking at that picture I imagined that I was the one moving around among those Chinese people, and it surely made me happy to think that I was helping to do that work." The group decided to continue to get information regarding the work being done in China, and they also agreed that the young people would carry a definite share of that missionary's salary, for they wanted to feel a direct responsibility for carrying the gospel to the people in that part of the world.

It took some reminding on the pastor's part before the young people recalled that the church also was responsible for Christian activities among a group of Indians in the southwestern part of the United States. Having been so successful in getting information about the work in China a request was sent to the Home Mission Society for corresponding information regarding the work among the Indians. Both printed literature and a motion-picture film were available and once more the young people found themselves in a community of other people, helping them to know God and to learn the Christian way of living. This venture had the same results as the incident regarding foreign missions.

Not all of the young people of the church had gone through these experiences which lasted through a period of more than five weeks. It was agreed by this smaller group that all of the young people of the church should be given an opportunity to share in the new responsibilities that they were assuming. The plan was extended down into the children's group so as to include the boys and the girls from six years of age up. The new plan was talked about in church school classes and in societies. Letters were written to the young people and to parents, for they knew that without the co-operation of the parents, the desired results might not be attained. Then an exhibit was planned and this developed into one of the most interesting parts of the whole procedure.

On tables in various parts of one of the larger rooms visual demonstrations indicated how the young people were to help share in the responsibility for the work of the church. First, on an open Bible lay an unsigned check for the amount of the minister's salary for which the young people would be responsible. This showed that they were to help interpret the Word of God to all who needed it. On another table a group of Chinese dolls of normal size was placed and beside them a group of smaller dolls. This smaller group represented the share that the young people would have in the work of that church on the foreign mission field. A similar exhibit of Indian dolls stood on another table.

To demonstrate their desire to share in the maintenance of the church, a reasonably large pile of coal was shown with a small pile of coal beside it, and an unusually large electric light bulb with a smaller bulb beside it. Part of the program included some explanation of the meaning of these exhibits. Later in the evening refreshments were served. Pledge cards were distributed on which the young people could indicate the work that they would like to do for the church, and the amount of money which they would be willing to contribute weekly for the support of the activities for which the young people were assuming responsibility. These pledges were brought to a special dedication service and when, after being received, they were placed upon the Communion table with an appropriate prayer, a genuine dedication of self and possessions took place. One of the incidental results of this program was an increase of 105 per cent in the giving by children and young people. Later the giving of adults increased when they discovered what the young people were doing. The most important change indicated a new spirit of interest and concern on the part of both young people and adults. Attendance at all church activites increased, and the people came in mind and spirit as well as in body. They could not fail the church, now that it had become their responsibility.

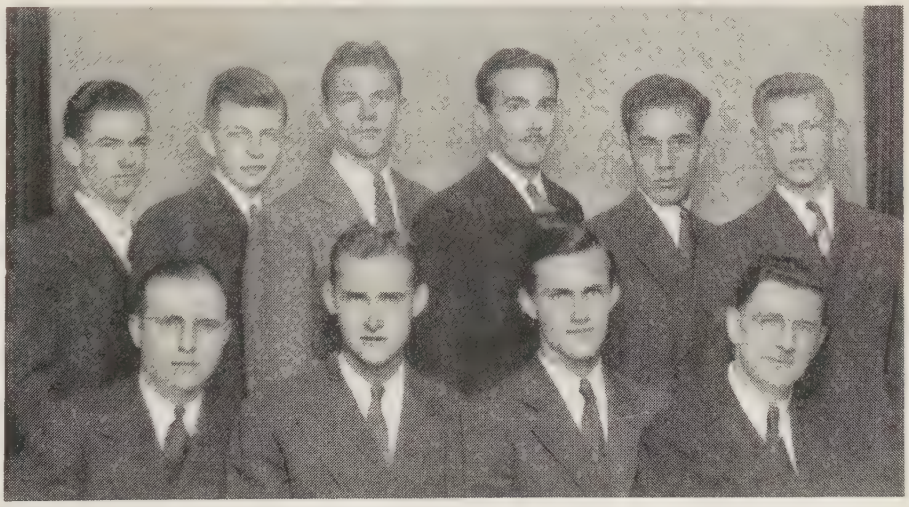
■

THE primary factor in the making of a good school is the teacher and his equipment of knowledge and skill and ideal, his insight into the needs and capacities of those who come to him for instruction, his ability to stimulate them to wholesome activity and to guide them aright.—WILLIAM C. BAGLEY.

■

GRACIOUS God, may we never become self-complacent because of our assured position. May we ever be poor in spirit, teachable, young in outlook, simple and unspoiled by the traditions of our race or religion.

THE FIRST BAPTIST CHURCH, OF LONG BEACH, CALIF., HAS EIGHT YOUNG MEN WHO ARE PREPARING FOR THE CHRISTIAN MINISTRY. AT ONE OF THE JULY SUNDAY EVENING SERVICES ALL OF THEM APPEARED ON THE PLATFORM AND TOOK CHARGE. THIS PICTURE SHOWS THE EIGHT, WITH THE PASTOR AND THE ASSISTANT PASTOR. LEFT TO RIGHT THEY ARE: (TOP ROW) GENE PADEN, PHIL FORSANDER, DICK MAXWELL, JOHN LANE, WENDELL CLONINGER, JACK RICE; (BOTTOM ROW) WINFIELD EDSON, PASTOR; JOHN MOORE, ALLEN NEWMAN, ST. ELMO NAUMAN, ASSISTANT PASTOR



How One Church Organizes Its Junior High Department

By NORMAN ERNEST[1]

UP until June, 1938, the Junior High Department was one of the weakest in our church school. The attendance was poor; teachers took little interest; our program stood still. After much discussion we decided that we could blame no one but ourselves for the run-down condition of our department. We began to realize that each boy and girl of Junior High age is a distinct personality and must be handled in a special way.

We adopted the following as a guide for bettering our program. "It is the duty of our department not only to teach the principles and the ideals of Christianity, but to help our pupils to apply these to their daily lives." We soon realized that a well-balanced, normal person must grow spiritually, mentally, and socially if he is to become a real Christian and an effective church worker. It was our job to see that each pupil received training in all three fields.

We first stimulated interest on the part of the pupils by renaming our group "The Pioneers." We called the classes Plebes, Midshipmen and Ensigns instead of 1st, 2nd and 3rd year. We chose departmental colors. We ran a contest to discover the seven pupils who do the most church work each year. The regular awards suggested in the Pioneer Plan were put into effect. Instead of the ordinary graduation service we hold a graduation banquet each year for members of the Junior High Department only. The graduating class attends free of charge and the rest of the department pays twenty-five cents each for their dinner. We serve good food, have good speakers and give every person a year book that covers the past year's activities.

Our adult staff of three has enlarged to eighteen. Each teacher or officer has a certain job to do in our total program. Each one realizes that he is carefully picked and also knows where he fits into our schedule. Our entire program has been financed by voluntary gifts from various individuals and classes in our church.

We strengthened our spiritual program in many ways. Under our guidance the boys and girls constructed a worship center in our room. Soft music is played during the offering, and the lights are dimmed during the prayer. Ushers are appointed to seat late-comers. Our boys and girls are urged to stay for the worship service in the church and we have a large number who attend prayer meeting regularly. As we study together we are learning to worship both individually and as a group. Last year twenty-two boys and girls from our department were baptized.

Loder

CHRISTIAN PEOPLE HAVE UNITED THEMSELVES TOGETHER IN CHURCHES IN ORDER TO ENCOURAGE AND HELP ONE ANOTHER IN RIGHT LIVING. WE ENJOY BEING WITH THOSE WHOSE IDEALS AND PURPOSES AND INTERESTS ARE LIKE OUR OWN

We have made great strides in our educational program. All our teachers use the Keystone Graded Lessons successfully in their classes. For weekday activities our department now offers Boy Scouts, Girl Scouts, choir work, training in mimeographing, journalism, dramatics, poster-making, party planning, and many others. Each activity is held regularly and will compare favorably with similar training anywhere. The leader of each interest group is a specialist in his field. All training is given free of charge.

Every month our department has a party. Each party is different and well planned. This year they include a banquet, a Hallowe'en Party, an indoor swim party, a Christmas Party, an all-day sports outing, a roller-skating party, a ship party, a treasure hunt, a hike, a picnic, and outdoor roast and swim parties. In addition to these we conduct a game night each week—the first and the third Tuesdays for girls, the second and fourth Tuesdays for boys. Games consist of basketball, volleyball, badminton, shuffleboard, circle games, relays, etc. Since our church has no gymnasium, we had to make or buy all of our equipment. It is all portable and can be stored away when not in use.

Our group is trained to take an active part in the church program. As has been said, a large number attend regularly the church worship service and the weekly prayer meeting. Each department member who has joined the church receives envelopes and instruction in regular pledging and giving. They go caroling; they raise funds for world relief; they lead prayer meetings; they attend training courses and do anything else that will tend to develop them as individuals or church members.

Our department is run like a business institution. Our Admiral (president) is a fourteen-year-old girl. She is assisted by a Rear-Admiral. All our laws are con-

[1] Superintendent Junior High Department, First Baptist Church, Toledo, Ohio.

sidered and passed by our student council, which consists of two departmental officers and a representative from each class. This council meets once a month. We help our boys and girls to save money by operating a Pioneer Bank. It is complete with pass books, deposit slips, ledgers, and it pays 1½% interest on deposits. All the work of the bank is done by boys and girls. Our mimeograph and poster classes turn out posters and advertisements that describe our various activities. All our supplies are purchased be our supply officer—a fourteen-year-old girl. We publish a four-page weekly newspaper that is complete with local news, editorials, pictures and eight weekly features. It is written, edited, typed and mimeographed by our boys and girls.

We have an adult secretary who keeps all our records, using departmental letterheads, files, card systems, etc., to make our work more efficient. Our system is so complete that we now keep fourteen records about each one of our pupils, so that each boy and girl receives personal attention in the attempt to help him to develop spiritually. Our follow-up system for absentees is closely pursued with good results. If you miss once you receive a telephone call; twice, an absentee card; three times, a letter; four times, a personal call. If you are ill you receive a sick card and a basket of fruit. Every year a birthday card and a Christmas card go to each pupil. We call on the parents at least once every six months and we co-operate as much as we can with the various homes.

We owe whatever success we may have had to our increased interest on the part of the boys and the girls themselves. Because of this every member of our staff has worked hard to provide a program that is worth while and wholesome. No Junior High member can enter our church without finding some member of our staff there. Each activity is carefully supervised and our plans are made in detail six months in advance. Our boys and girls feel that they are ruling themselves; however, the adult staff assists them in their advance planning.

Together we are finding God and we are making the church the center of our lives. The parents of our boys and girls are amazed at the change in their children and declare themselves more than willing to co-operate with us. Whatever our program has cost in time and money, we feel more than repaid by the happy faces and the devoted lives we see all around us.

Our Departmental Set-up

Adult Officers. (Some adults hold as many as three jobs. There are only eighteen different adults on our staff.)

Superintendent (1)
Assistant Superintendent (1)
Teachers (7)
Secretary (1)
Choir Director (1)
Boy Scout Leaders (7)
Girl Scout Leaders (4)
Poster Leader (1)
Newspaper Leader (1)
Dramatics Leader (2)
Game Nights Leader (5)

Junior Officers. (No Junior High pupil may hold more than one job at a time. Certain requirements must be met before he can even run for office. Competition is very keen.)

Admiral (1)
Rear-Admiral (1)
Editor (1)
Chief Usher (1)
Pianist (2)
Council (7)
Newspaper Staff (5)
Supply Officer (1)
Housekeeper (1)

A typical weekly schedule

SUNDAY.	Sunday School
	Church
	Council Meeting
	Hymn Fest
MONDAY.	Senior Girl Scouts
TUESDAY.	Game Night
WEDNESDAY.	Pioneer Choir
	Prayer Meeting
THURSDAY.	Girl Scouts
	Boy Scouts
FRIDAY.	Parties
	Service Projects
SATURDAY.	Pioneer News (newspaper)
	Poster Classes
	Dramatics
	Basketball League Games

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BIND together your spare hours by the cord of some definite purpose and you know not how much you may accomplish. Gather up the fragments of your time that nothing be lost.—WILLIAM M. TAYLOR.

A Christmas Prayer

By George C. Alborn

O Thou for whom the angels sang,
"Peace on the earth, good will to men,"
Whom prophets hailed as Prince of Peace,
To bring earth's Golden age again;

Grant mercy to our war-torn world,
Forgive our vicious hates and greeds;
Purge from our hearts the bitter roots
Of pride of race and strife of creeds.

In spite of cruel war and hate,
Above the din of blatant wrong,
Grant we may hear, each Christmas time,
Within our hearts that angel song.

And may we know sweet heavenly peace,
Thy gift to every loving heart;
And strive for human brotherhood
In spite of all that thrusts apart.

NEXT TO THE DUTY OF PROVIDING WHOLESOME BOOKS AND MAGAZINES IN THE HOME COMES THE RESPONSIBILITY OF OFFERING TO THE BOYS AND THE GIRLS OF THE FAMILY AN INVITING PLACE TO READ AND A QUIET ATMOSPHERE FOR SUCH LEISURE

Camera Guild, Inc.

Who Said It?

1. Bless me, even me also, O my father.
2. My spirit shall not always strive with man.
3. The Lord watch between me and thee, when we are absent one from the other.
4. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.
5. Behold, happy is the man whom God correcteth.
6. Out of the abundance of the heart the mouth speaketh.
7. Miserable comforters are ye all.
8. A man's life consisteth not in the abundance of the things which he possesseth.
9. So then everyone of us shall give account of himself to God.
10. In all thy ways acknowledge him, and he shall direct thy paths.
11. The half was not told me.
12. As for me and my house, we will serve the Lord.
13. Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord.
14. We are ambassadors for Christ.
15. A soft answer turneth away wrath.
16. I am not ashamed of the gospel of Christ.
17. Thou art weighed in the balances, and art found wanting.
18. Thou art the man.
19. Man looketh on the outward appearance, but the Lord looketh on the heart.
20. Here am I; send me.
21. Bear ye one another's burdens.
22. Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
23. Be sure your sin will find you out.
24. It is more blessed to give than to receive.
25. Casting all your care upon him; for he careth for you.
26. Be ye doers of the word, and not hearers only.
27. If I perish, I perish.
28. Faith without works is dead.
29. Suffer little children . . . . to come unto me.
30. Thou art the Christ, the Son of the living God.
31. I . . . . am a Jew of Tarsus, ... a citizen of no mean city.
32. Only in the throne will I be greater than thou.
33. Silver and gold have I none; but such as I have give I thee.
34. I go the way of all the earth.
35. God is no respecter of persons.

This list of quotations from the Bible may be used as a test in a young people's class or society or as a special feature at a monthly social. If you desire to figure the answers on a percentage basis, allow a credit of two for each correct answer.

36. Almost thou persuadest me to be a Christian.
37. His blood be on us, and on our children.
38. Righteousness exalteth a nation: but sin is a reproach to any people.
39. I have sinned in that I have betrayed the innocent blood.

WHERE HARVARD LIVED — In Shakespeare's Town

Harvard House in Stratford-on-Avon is supposed to be one of the oldest and best remaining examples of ancient domestic architecture in England. It is claimed that John Harvard lived here in his childhood. He became a Puritan minister and took a degree at Emmanuel College, Cambridge. Then he sailed for America, and made his home at Charlestown, Massachusetts. In 1638 a new college was founded in the colony and it was called Cambridge, after the English university. In the same year John Harvard died and left half of his estate, amounting to 780 pounds, and some 300 books, to the new school, which the trustees then named Harvard College in his honor.

E. O. Hoppe, London

40. For unto whomsoever much is given, of him shall be much required.
41. Thy people shall be my people, and thy God my God.
42. See that ye fall not out by the way.
43. Whatsoever he saith unto you, do it.
44. Blessed art thou among women.
45. If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.
46. I know, that even now, whatsoever thou wilt ask of God, God will give it thee.
47. Let us also go, that we may die with him.
48. He told me all that ever I did.
49. Take this child away, and nurse it for me, and I will give thee thy wages.
50. Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

ANSWERS

1. Esau to Isaac, his father. (Gen. 27: 38)
2. Jehovah. (Gen. 6: 3)
3. Laban to Jacob. (Gen. 31: 49)
4. Job to the Messenger. (Job 1: 21)
5. Eliphaz to Job. (Job 5: 17)
6. Jesus to the Pharisees. (Matt. 12: 34)
7. Job to his friends. (Job 16: 2)
8. Jesus to the multitudes. (Luke 12: 15)
9. Paul to the Romans. (Rom. 14: 12)
10. Solomon. (Prov. 3: 6)
11. The Queen of Sheba to Solomon. (1 Kings 10: 7)
12. Joshua to the Israelites gathered before him. (Josh. 24: 15)
13. Moses to Israel. (Deut. 8: 3—see also Matt. 4: 4)
14. Paul to the Corinthians. (2 Cor. 5: 20)
15. Solomon. (Prov. 15: 1)
16. Paul to the Romans. (Rom. 1: 16)
17. Daniel to Belshazzar. (Dan. 5: 27)
18. Nathan to David. (2 Sam. 12: 7)
19. The Lord to Samuel. (1 Sam. 16: 7)
20. Isaiah to the Lord. (Isa. 6: 8)
21. Paul to the Galatians. (Gal. 6: 2)
22. The Angel to the shepherds. (Luke 2: 10)
23. Moses to the children of Reuben and Gad. (Num. 32: 23)
24. Paul to the Ephesian elders. (Acts 20: 35)
25. Peter to the scattered believers. (1 Pet. 5: 7)

26. James to the twelve tribes scattered abroad. (Jas. 1: 22)
27. Queen Esther to Mordecai. (Esther 4: 16)
28. James to the twelve tribes scattered abroad. (Jas. 2: 26)
29. Jesus to his disciples. (Matt. 19: 14)
30. Peter to Jesus. (Matt. 16: 16)
31. Paul to the Chief Captain. (Acts 21: 39)
32. Pharaoh to Joseph. (Gen. 41: 40)
33. Peter to the lame man at the temple gate. (Acts 3: 6)
34. David to Solomon. (1 Kings 2: 2)
35. Peter to the Gentiles in Cornelius' house. (Acts 10: 34)
36. Agrippa to Paul. (Acts 26: 28)
37. The Jews to Pilate. (Matt. 27: 25)
38. Solomon. (Prov. 14: 34)
39. Judas Iscariot to the chief priests. (Matt. 27: 4)
40. Jesus to Peter. (Luke 12: 48)
41. Ruth to Naomi. (Ruth 1: 16)
42. Joseph to his brothers. (Gen. 45: 24)
43. Mary, Jesus' mother, to the servants at the wedding at Cana. (John 2: 5)
44. The angel Gabriel to Mary. (Luke 1: 28.) See also Elizabeth to Mary (Luke 1: 42)
45. Abraham to Dives in Jesus parable. (Luke 16: 31)
46. Martha to Jesus. (John 11: 22)
47. Thomas to the other disciples. (John 11: 16)
48. The woman of Samaria to the people of Sychar. (John 4: 39)
49. Pharaoh's daughter to Moses' mother. (Exod. 2: 9)
50. Pilate's wife to Pilate. (Matt. 27: 19)

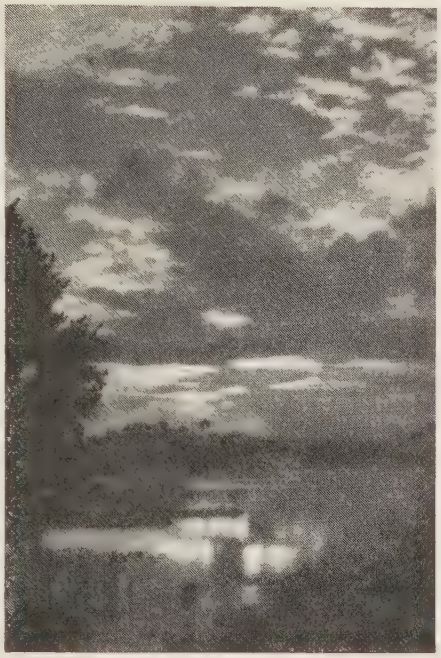
BIBLE LESSONS

In Her Home

By Clive McGuire

THREE years ago when Miss Estelle Goldsborough, missionary for the Garden Baptist Church and Christian Center in Indianapolis, had a group of unchurched children come to her four-room upper duplex for an hour with the Bible, she unwittingly inaugurated "The Children's Bible Hour," to which the eyes of church leaders all over the city are now turning, and to which Indianapolis newspapers have lately been devoting columns of space.

More than one hundred children of early school and kindergarten age have been enrolled in the meetings held every Tuesday afternoon at 3: 15. For the past three years they have maintained an average attendance of thirty-five. They all come from the great downtown residence section of Indianapolis, less than a mile from the Circle.



Hugo H. Schroder

NOW CAME STILL EVENING ON, AND TWILIGHT GRAY
HAD IN HER SOBER LIVERY ALL THINGS CLAD.
NOW GLOWED THE FIRMAMENT
WITH LIVING SAPPHIRES.
—JOHN MILTON, "PARADISE LOST"

The program each week has for its main feature Bible and character stories told by Miss Goldsborough, as the entire group crowds about her little dining-room table. The room is thirteen feet square, but everyone jams into it. Then they break up into classes for craftwork and memory work, led by older girls. Groups over run into living-room, bedroom, kitchen, hallway, or wherever else space can be made available. Children sit on chairs, beds, stools, couches, and on the floor. This versatile missionary is determined to show what a willing leader can do with ordinary home facilities.

Gifted with a native genius for translating Bible truth into the language of childhood, Miss Goldsborough makes her lessons very practical. "We never tolerate dishonesty or unfair dealings. Children are taught not to speak discourteously of the foreign-born," she said. Homes have been rehabilitated because of the good influence of little children who learned in these classes how to "make their religion work."

Care is taken not to let this group become a free-lance Bible school. Although its meetings are held in a private home it is part of the Indianapolis Christian Center program that is working to carry the gospel where it is needed in the city. Perhaps other such groups planted in homes in other cities, would make efforts like these a power in evangelism and Christian education.

BETHLEHEM

In Soap

By Margaret O. Becker

BUT what shall we use for houses?" The tenth-graders in the weekday church school were baffled. They had been reading about Bethlehem and looking at pictures of that village set upon a rocky hillside; now they wanted to reproduce it as background for their miniature manger scene at Christmas. Then someone had an idea. "Let's carve the houses out of soap!"

With the aid of *National Geographic* pictures of typical boxlike oriental houses they went to work. A drawing board was used as the base of the village. On this board the girls piled boxes big and little to form a series of levels upon which the houses might be set. In the right foreground a box was left with one side open to form a small platform for the Nativity figures. Over this lowest cave of all was to be placed the largest house or khan. Thumbtacks held "the hill" together, and over all a soft brown cloth was draped in order to soften and unify the scene.

Two cakes of soap formed the largest building, that above the cave; then graduating in size as they went up the hill to give an effect of distance, white house was piled above white house to a pinnacle where a small dome soared against the midnight blue crepe-paper sky that was studded with silver stars. To the right the Christmas star shone down upon the gleaming town.

Each house was constructed simply of a half or a whole cake of soap. The upper half of one side of the cake was cut down, then scooped out to furnish a parapetted roof; the other end served as an "upper room." An outside stairway was easy to carve, as were sketchy doorways and barred windows.

For a week this lovely symbol of Christmas remained the undisputed center of interest in a busy public school classroom. The girls came to see their houses and with them came others. After a bit all were caught by the quiet beauty of the scene. On the last day before the Christmas holiday, a history class, studying world religions, held its meeting before the model village set in the light of gleaming Christmas candles. The white loveliness of "Bethlehem in soap" captured every young heart.

■

THE craving of the heart for something more than this life affords, this aspiration of the soul for fellowship with something that is higher and better than itself is the basis and the dynamic of all religion.—J. SHERMAN WALLACE.

Around the World on New Year's Eve

A Planned Party for the Evening of December 31

By DOROTHY E. CLAYPOOL

PARTIES, parties, parties, and then more parties. That's what happens in the Christmas season, isn't it? Parties of two or three for buying presents; small intimate parties of girl friends for the giggly task of wrapping the gifts; dreamy parties of three or four couples who think the season is made just for them; family parties that grow mighty hilarious over the mere fact of being together at Christmas. There's every excuse for having all sorts of parties—the college folks are home, some of the boys have furloughs from the camps—but anyway, maybe you just have that party feeling.

Because all this festivity is in the air, let's put off the young people's party until right before the new year—make it New Year's Eve, in fact. Everybody get decked out in gay attire—not costumes, but feminine frocks that bring a sparkle to the eyes, and make the wearer glad to be young and alive. Never mind formals and tuxes. If you have them, well and good; but if you haven't,—well, if you can't be happy and frilly and fascinating in simple party attire, something is wrong with you.

If it's to be a New Year's Eve party, let's take the new year around the world. Decorate with balloons and confetti, and paper streamers; arrange scenic spots to represent various countries—Mexico, China, Palestine, Russia, or a Scandinavian country, England, any place that will provide a splash of color and a point of interest. Remember, don't try to crowd all your possessions out where all can see; use restraint and the mere power of suggestion—some fiesta pottery near a dozing Mexican doll, a Spanish shawl draped over the piano, a Chinese nook with carved figurines or a tiny oriental sketch. These are only suggestions; don't feel that you have to follow them. Use what you have or can round up in your community.

You'll have to dig for appropriate games. Familiar American games, of course; make sure to provide the favorites of your crowd. For Mexico, there is always that exciting *Rompiendo la Pinata* suggested in BAPTIST LEADER for December, 1940. In case you haven't that issue on hand, *la Pinata* is a large stout paper sack filled with goodies and suspended from a chandelier or some high place. *Rompiendo* means "breaking." Blindfolded players make passes at the sack with long sticks and when one succeeds in breaking it, the sweets and the favors fall to the floor. Everybody scrambles to get a share and fun is had by all. Don't use this too close to the beginning of the party, however.

For the Galapagos Islands someone has recently told us about a novel turtle race. Fashion little cardboard turtles and run a string through the middle of each. Tie one end of the string to chair legs or something that sticks upright. The other end of the string is held in the hand of the turtle racer, who twitches it and thereby advances his diamond-back slightly. All contestants keep up this sort of thing until they either go mad or one of the turtles accidentally reaches the post. It seems that the onlookers go into screams of laughter over this, offering all sorts of conjectures as to which will win, and making wild plans for magnificent rewards. If chair legs are used for this daring sport, you'd better permit the racers to sit crosslegged on the floor; otherwise they will go back home with a permanent "crick" in their backs.

Hungary, or one of the middle-European countries can be represented by all sorts of tricks for telling fortunes. Use the timeless devices—invisible ink prophecies, written in lemon juice, that must be held over a lighted candle to make the statement legible. Foretell marriages, exciting trips, successes, etc. Anyone who has a knack at palmistry will make a thrilling gypsy. For a candle fortune, arrange six candles in a row. Label each with some prophecy, misfortune, success, a long trip, marriage within the year, new-found friendships, a diamond ring, a dark man who threatens, etc. Blindfold each player in turn, turn him around and around, make him face the candles and blow. The candle that is extinguished indicates the fate to be expected. Prophesy fate with apple skins or seeds, or any of the old Halloween tricks. They are all fun, nobody seriously believes them, and they make this part of the festivities hilarious. Most young people will be disappointed if the old game "Truth—or Consequences" doesn't appear in connection with this part of the program.

Ireland calls for a *Sweepstakes.* In case this suggestion makes you gasp, let me hasten to explain that it is a relay race in which the teams use a broom and a small wooden stake several inches long. The side that succeeds in sweeping this back and forth in an approved manner wins the emerald hatband. No pushing allowed; the most approved feminine manner of sweeping is the only kind permitted.

If you have agile guests at your party, you might try kissing the blarney stone. There are all sorts of tricks to suggest this. Standing on one foot and stooping slowly down until you kiss the edge of a book standing endwise on the floor, is one. Use of hands not permitted, of course. Another is hanging sidewise around a chair and picking a pin from the far edge with the teeth. They all sound crazy, but they are the sort of skills that those fellows from college and camp will dare each other to do just to show what they can achieve.

Try to arrange your games so they end about 11:45. Ask someone to be prepared to start up a hymn just about that time and quietly make the transition to a short period of worship that will conclude with the 12 o'clock signal. Just two hymns, a bit of Scripture and verse, and a few minutes of spoken and silent prayer, as the group stands in a friendship circle, should provide a sacred period that will remain in the memory for a long time.

After the arrival of the new year should come refreshments, handshakings, resolutions, and good nights. And a Happy New Year to YOU from me!

Wanna Buy a Duck?

The most difficult thing about *Wanna Buy a Duck?* is to refrain from laughing since a laugh puts the player out of the game. And the better it's played, the more they laugh, so after a while the game becomes impossibly funny. And impossible to continue.

The players sit in a big circle. The more players, the better—from ten to thirty is a good number. The leader has a place in the circle, too. Also needed is a referee, to penalize those who laugh. Solemnly, the leader turns to the player on his left, and says:

"Wanna buy a duck?"

Left has to say: "Does it quack?" (Making a resounding quack!)

Leader says: "Yep, it quacks."

Left turns to Second-from-Left, and asks: "Wanna buy a duck?"

Second-from-Left says: "Does it quack?"

"Yes, it quacks." And so on to Third, Fourth and Fifth, and around the circle.

But meanwhile, when the duck question has passed three players, Leader says to Left: "Wanna buy a pig?" Same type of questions and answers. "Does it grunt?"—"Yep, it grunts."

The duck question is going the rounds. As soon as the pig question gets past the third person, Leader says: "Wanna buy a piccolo?" "Does it go tweet?" "Yep, it goes tweet-tweet."

Faster and faster, Leader asks:

"Wanna buy a goat?"

"Does it bleat?"

"Yep, it goes baa-baa."

"Wanna buy a cat? A bass drum? An airplane? A giraffe with a sore throat?"—the questions and answers shoot around the circle, until the entire group of players is in a din, quacking, bleating, mooing, going "tweet-tweet" and "boom-boom." When the first duck question comes back to the leader, he simply repeats it and starts it around again.

Every time the leader has a chance, he offers another noise-maker for sale, and keeps the old ones going. Very soon the questions and answers, the grunts, drones, whines, meows and squawks will become so tangled with laughs that the game ends itself.

All this time the poor umpire has been keeping track, if he can, of who laughed, for those who laughed were "out of the game." There never is time to put them out, they are simply crossed off as possible winners.

Nobody who has played this to date has ever won a game. But all the losers had a lot of laughs.

The C-Sick Sailor

A fast and puzzling game is the "C-Sick Sailor," because the leader doesn't even tell the players the object of the game—they have to figure that out themselves.

"I know a poor sea-sick sailor," says the leader. "He's so sick of the C's that he can't stand them any more and he's going to leave his ship and live on dry land."

"Now, Mary," the leader points to one of the players, "where shall he live?"

"New York?" says Mary, without an idea of what it's all about.

"Good," replies the leader. Get it? New York hasn't a "C" in it. "Now

Mike," he points to another player, "where would you suggest?"

"Cincinnati," says Mike, knowing no more about it than Mary.

"You're out!" barks the leader. "Lucille, where shall he live?"

"Kansas City," says Lucille.

"You're out! Harry, where shall he live?"

"Baltimore."

"Good. Alice, where shall he live?"

And so the leader goes around the circle until it begins to dawn on the remaining players that they mustn't name a city spelled with the letter "C". Soon it will take hard and fast thinking to find a city without a "C," and the one who lasts longest is winner.

Our parties can be planned and carried out in such a way that they will unite all of the young people of the church in Christian fellowship. For the most part it may seem best to have small groups for parties in homes, yet it is advisable to bring everyone together several times a year. If the church does not provide the needed room this can be accomplished through picnics or outdoor parties.

Certainly many of the social gatherings should be used to help new people to get acquainted with the group and the group with them. Do not depend upon public announcements or posters to bring these newcomers to the party, for they usually feel reluctant to break in. See that they receive personal invitations and then arrange for some members to call for them on the party night. Here is happy work for the Membership Committee. Make sure that they have a delightful time, then they will respond to your invitation to continue this fellowship.

■

We do not need more national development, we need more spiritual development. We do not need more intellectual power, we need more moral power. We do not need more knowledge, we need more character. We do not need more government, we need more religion.—Calvin Coolidge.

Mother's Club Has Important Place

in Program of Christian Education

By G. MERRILL LENOX

AT the Judson Memorial Baptist Church, Minneapolis, a flourishing Mother's Club has become one of the most vital and far-reaching features of a full-rounded educational program. This club has stimulated anew the interest of parents in the church school. It has increased the co-operation between parents and church school teachers. Above all, it has supplied these parents with practical techniques for the solution of some of the most stubborn problems they have encountered in connection with the religious training of their children.

It was at a summer training course for religious workers that Mrs. L. E. Pollock, superintendent of the Beginners Department of the church school, caught the inspiration for such a project. She proposed the idea to a number of the teachers and parents.

"We have no time to devote to just another organization," they responded. "We already are organized close to the point of weariness and futility, but your proposition fascinates us. We understand that you propose a program that will equip parents with workable tools which they may use in giving definite Christian nurture to their children. This appeals to us greatly. But we warn you! If this club turns out to be only another round of social engagements, we simply cannot devote our already overtaxed time and strength to its activities."

Mrs. Pollock assured the mothers that this club would indeed be different. The lectures and discussions would "get down to brass tacks." Some of the questions to be expertly considered at the meetings would be: How can I teach my children to overcome fear? How can I explain to them the phenomena of birth and death? What must I say, and how must I live, to impart to them a worthy and adequate concept of God? How can I instill in them the desire and ability to pray intelligently? Are there ways, better than the traditional ones, of making the Christmas and Easter seasons more meaningful to children?

The parents of the children of the church school, upon hearing this partial list of questions to be discussed, were made aware at once that this was indeed a different proposition. "If you make good on it," they asserted, "you will be making an immeasurably great contribution to the Christian family life of our church and our community."

In addition to considering the questions already mentioned, the club proposed to reveal to these parents how they could co-operate with the church school teachers to make each Sunday's instruction a helpful living experience. No mere course in child psychology, this! And no mere attempt to cajole tired mothers into money-making enterprises for new classroom equipment—valuable as such projects might be! Rather, here was a means of learning how to answer those puzzling questions concerning the deeper issues of life that Johnny would ask at bedtime, and here were suggestions as to how to direct his seeking mind into the highest channels.

This club is now a well established activity in the life of the church. The pastor, Rev. Homer J. Armstrong, well versed in religious education, lends this project his hearty support and sees in it rich promise for the future. Mr. Leonard Erickson is the capable church school superintendent. The following sponsors, heads of the church school departments from the Beginners to the Juniors inclusive, have had a large share in the successful launching of the club: Mesdames R. W. Blackmur, John Simpson, L. E. Pollock, A. A. Dixon, and Carroll Anderson. The able officers of the club are: Mesdames J. E. Johnson, C. J. Thatcher, V. M. Butterfield, Robert L. Rice, Marshall Frost, and G. W. Angell.

The aims of the club are officially stated thus: (1) To bring about a closer relationship between the church school and the homes. (2) To provide mothers with information which will help them properly to instruct their children. (3) To offer opportunity for the spiritual development of mothers. (4) To bring mothers together in a spirit of friendliness and fellowship, that they may share their joys and problems. Organizational machinery is reduced to a minimum. No dues are required. Thus every mother can participate without assuming an extra burden of effort or expense.

The meetings already held have provided a full discussion of the purpose of the club, of a child's interpretation of Easter, and of suggestions for constructive summer activities. A well planned and somewhat elaborate Cradle Roll party has been held. This was designed to enlist the interest of the mothers of the youngest infants, with a view to impressing these mothers with the importance of an early start in the spiritual training of their children.

"Why exclude the fathers?" someone asks. The fathers are not excluded. The plan is to bring them into the meetings on as many occasions as possible. Since mothers, however, have a little more free time in the middle of the day than do their husbands, it was thought best to begin with the mothers. The hope is that eventually both parents, through the program of this club, will become better equipped to rear their children in the love and admonition of the Lord, and to train them for useful Christian citizenship.

MEN OF GOOD WILL

There are only two kinds of people in the world, men of good will and men of ill will. Yet we do not fit perfectly into either of these classifications. On occasion we are men of ill will, some of the time we are men of good will.

Christianity fails if it does not produce men and nations of good will. Jesus had an acid test for Christianity. He said in no uncertain terms that a man with a grudge has no right to approach God. We do not preach that gospel enough today. We think we can hate our fellows, and still wear the cloak of Christianity.

—HERBERT W. HANSEN

Put Your Church in the News

By J. C. BAKER

LEADERSHIP in secular pursuits wins recognition through publicity. But too often leadership in the work of the church goes unacclaimed. Praise is dear to the ears of us all. Surely the achievements of laborers in Christ's kingdom deserve some form of public acknowledgment.

Wise publicity is a powerful incentive in stimulating your religious leaders to tackle more difficult tasks. Local newspapers welcome an account of Bob Jones, who has won an award from a civic club for being Rossville's most courteous young citizen of the year. In such a write-up, Bob Jones' church connection (if he has any, and he usually has) should be included. College students who win offices, scholarships, or mention in the national students' *Who's Who* should have their religious interests and honors publicized also.

Church congregations sometimes redecorate or re-roof their churches. They may contribute large sums for the help of the sick. These Good Samaritan deeds should be advertised. Sunday school classes often perform community service. Shuffleboards or other recreational equipment may be provided for an uninviting park. Or a summer camp for tenement mothers and their toddlers may be conducted. Publicity, not vainglorious, but richly emotional in nature, will aid the good cause and encourage its hard-working sponsors. Human-interest feature articles are especially suitable for this purpose.

Novel ways by which a church celebrates special occasions make interesting newspaper items. Flag Day may be honored by an original patriotic program and the presentation of a beautiful silk flag. Accounts of such happenings will remind the public of the church's stand for right.

Interesting experiences, hobbies, or accomplishments of the pastor or the Sunday school superintendent should be played up. Let the public see that church people are personalities of distinction, not the dead sticks the uninformed sometimes believe them to be.

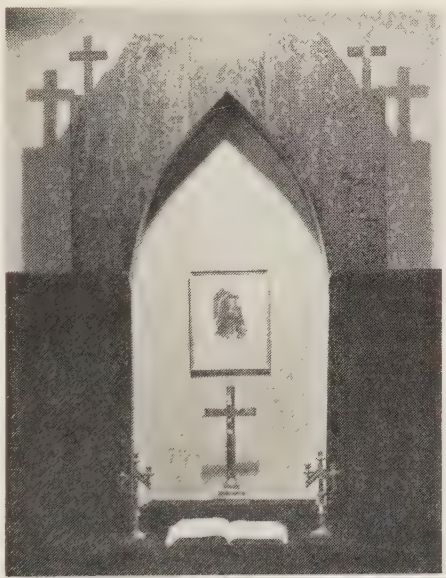
Religious places of interest in the vicinity should be made known to all. The charm of "the little brown church in the vale" would never have delighted thousands if they had not heard of it. Homes and birthplaces of famous preachers, hymn writers, and religious leaders often go unmarked. See that the points of religious interest are listed among your city's attractions. As soon as possible, mark them with a dignified sign or tablet.

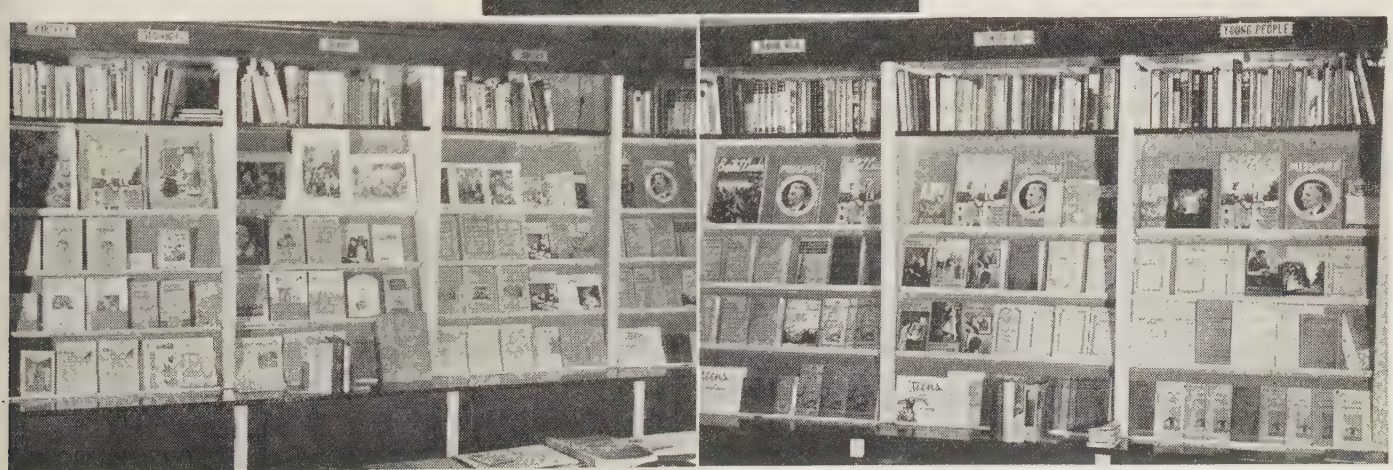
By informing sightseers of the location of biblical museums, and of sacred or archeological collections, it is possible to increase the number of visitors to these places, and so make the public more religious minded. Travelers whose vacation trips have included visits to such places may be given opportunity to tell of what they have seen. Talks before women's clubs and over the radio can sometimes be arranged.

In some churches the pastor will be the natural publicity agent. In others, a newspaper editor or a journalist can serve. If the church has a public relations committee, its chairman will know of someone to whom the writing may be delegated. Inexperienced writers can receive help from books on journalism secured from the school or public library. A study of how religious news is reported in sectarian and secular papers will show what the church may do, if it would cease to hide its holy light under a bushel measure of obscurity and misinformation.

Remember this: newspaper editors want religious articles and news items, but they will insist that it be *news*, not a stereotyped announcement of the regular church services. The copy must be carefully prepared, neatly typed, and submitted in good season.

THE CHICAGO STORE OF THE AMERICAN BAPTIST PUBLICATION SOCIETY, LOCATED AT 72 E. RANDOLPH STREET, MR. VICTOR J. SCHNEIDER, MANAGER, HAS ARRANGED THIS INTERESTING DISPLAY OF THE SOCIETY'S LESSON COURSES, QUARTERLIES, AND STORY PAPERS. IT WILL BE OF GREAT SERVICE TO CUSTOMERS IN SELECTING THE BEST MATERIALS FOR USE IN THE CHURCH SCHOOLS. THE IMPRESSIVE WORSHIP CENTER SYMBOLIZES THE CHRISTIAN PURPOSE WHICH ANIMATES ALL OF THESE PUBLICATIONS





International Sunday School Lessons

Theme for the Quarter: Some Great Christian Teachings

Aim: To familiarize the pupil with great Christian teachings with a view to building up Christian faith and life

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1939, by the International Council of Religious Education and are used by permission.

LESSON 10—DECEMBER 7

The Nature and Work of the Church

Matthew 16: 13-20; 18: 15-20; Acts 2: 37-47; 8: 1; 9: 31; 1 Corinthians 7: 17; 12: 4-31; Galatians 1: 13, 21-24; Ephesians 1: 15-23; 4: 1-16; 5: 25-27; Revelation 1: 10-11

Acts 2: 41-47

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Ephesians 4: 11-16

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

KEY VERSE: *Christ also loved the church, and gave himself for it.—Eph. 5: 25b*

TO BE READ EACH DAY

Dec. 1. M. The Church Winning Souls. Acts 2: 41-47
Dec. 2. T. Unity and Diversity in the Church. Ephesians 4: 11-16
Dec. 3. W. Christ's Church. Matthew 16: 13-20
Dec. 4. T. The Body of Christ. Ephesians 1: 15-23
Dec. 5. F. The Minister of the Church. Acts 20: 26-35
Dec. 6. S. Members of the Church. 1 Corinthians 12: 12-27
Dec. 7. S. Christ the Cornerstone. 1 Peter 2: 6-10

SCRIPTURE SAYS—

By W. W. Adams

The church is the creation of Christ. It is his life, thought, and purpose in expression. It is founded upon Christ: not upon one idea or one deed, but upon the totality of Christ. Everything he did, everything he taught, went into the church—as foundation, as structure, as content, as motivation, as purpose—for the disciples caught his spirit, purpose, and plan from the life he lived upon earth.

The church clearly was in Christ's purpose from the beginning. He himself was a person, *the* Person. His ministry was always person-centered. In every deed and teaching he was seeking to touch and bless persons. He soon began to gather persons around him and to fashion them into a society. Moreover, this society was to have organization and purpose. "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sickness, and to cast out devils" (Mark 3: 13-15). Here we have persons centered around the one Person. It is a fellowship—they were to be with him. It has purpose: work to be done.

Later, Jesus revealed these essentials more fully (Matt. 16: 13-19). It is Christ's church: "I will build my church." It is grounded in him, the Messiah, the Son of the living God. It is a fellowship: the Father as Revealer, the Son as the Revelation, the disciple as learner, confessor, and follower. It is to be victorious: "the gates of hell shall not prevail against it." Its purpose is to effect the will of the Father—binding or loosing, as heaven wills.

Christ early began to train the disciples to continue his work after his departure. He did this by teaching them and by giving them actual experience in doing the work of the church. He could say near the end of their training, "As my Father hath sent me, even so send I you" (John 20: 21). That is, I am giving to you my resources, my objectives, my plans. And he prayed that they might be one (John 17: 21).

The church today is marked by the indifference of its members and the divisions among its constituency. Only one-third actively supports its program! Meanwhile it still subdivides into sects and groups, with almost endless distinctions in idea, organization, purpose, emphasis, and result. Yet these divisions are more external than internal, more apparent than real. But there is urgent need for more unity in the church and for more effective ministry. Never were men more hungry for the church's blessing and leadership than now.

I. The Church a Fellowship (Acts 2: 41-47)

This passage is rich in its revelation of the church as a fellowship. A fellowship is made possible by certain people holding some things in common. As we have seen, Christ had been fashioning a fellowship. He built it around himself. He commanded the disciples to seek to extend this fellowship into all the earth. He sealed this fellowship and made it possible for it to increase by sending the Holy Spirit into the lives of the disciples.

1. *Enlarging the Fellowship (vss. 41-42).* The Holy Spirit came as promised, Acts 2: 1 ff. Peter preached a great sermon, setting forth the meaning of this new life in Christ (2: 14-36). Peter's message had one purpose: to bring his hearers to Jesus as Messiah and Lord (2: 36). The message carried conviction; it led the hearers to inquire what they should do (2: 37). Peter did not leave them in doubt, but told them of repentance and baptism (2: 38-40).

To enlarge the fellowship in numbers, several steps were necessary. The word was preached. Also the word was received: "they that gladly received his word." They heard it and accepted it to the point of becoming willing to obey it. They "were baptized." Jesus had commanded that this be done. It was a suitable method of declaring one's acceptance of Jesus as Saviour and Lord. These believers were added to the church.

In receiving the word these people received a person—Christ. Now it became their task and privilege to appropriate more of this Christ. In this task the church would lead the way for the new converts. Its members did four things, pouring their very life into each of the four.

They continued stedfastly in "the apostles' doctrine." This "doctrine" was not like our studied, argumentative, philosophical, speculative discussions of theology. The apostles simply retold their personal memories of the deeds and words of Christ. The new converts went to school to those who had already learned. Contrast our easy way of receiving new members! They "continued stedfastly" also in "fellowship"! They cultivated a spirit of oneness. They had the same Lord, ideas, hopes, and tasks. They enjoyed being together. They observed the Lord's Supper. This "breaking bread" gave emphasis to their common Redeemer. Similarly, they continued stedfastly "in prayers."

2. *Some Fruits of Fellowship (vss. 43-47).* "Fear came upon every soul." "Many wonders and signs were done by the apostles." "All that believed were together, and had all things common." This selling and dividing continued day after day. The amount and the frequency of these transactions depended upon one thing only—"as every man had need." This was very different from our modern socialism, communism, and similar mass schemes for solving our problems. There were no politics, no economics, no theory in what these early believers did. The practice was spiritual, inward, voluntary, to meet the material needs of all their fellows. Note, finally, that through the praising of God and the doing of these things, they enjoyed God's favor in winning others.

II. The Church an Organism (Eph. 4: 11-16)

We now see how the church is able to function properly.

An organism is a body that has separate parts or organs, each having its own specific function or work. Each organ is dependent upon all the other organs and also makes its own essential contribution to the other organs. It is a living thing, made up of parts, yet all made into a unity. The church is an organism.

1. *The Head.* Christ is the Head (vs. 15). He functions as Head; he plans and provides for the body. He "gave" what the body needs (vs. 11). The body has unity because of the Head (vs. 16).

2. *The Body.* This body is composed of saints—those dedicated to Christ's service (vs. 12). Then there are special organs. Just as in the human body there are special organs for primary and essential functions (the heart, lungs, brain, etc.), so with the church.

The apostles are the original group of interpreters, trained by Jesus for the specific purpose of initiating the work of the church. The group could never be repeated. The prophets speak for God—whatsoever he wills. They are forth tellers and fore tellers, fearless heralds of God's truth. The evangelists are messengers of the good news of salvation in Jesus Christ. They are soul winners, missionaries. The pastors and teachers are shepherds. They protect and feed the flock.

3. *The Functions.* In verses 12-16 we have a series of purposes, for the special organs mentioned have been given for specific ends.

"For the perfecting of the saints." Jesus sought to perfect, equip, the disciples in life, thought, character, and discipline. The disciples then repeat this process with the new converts. Why seek to perfect the saints? Not for their own good or reward, but "for the work of the ministry." As then, so today: saints are perfected for work.

But why minister? "For the edifying of the body of Christ." That is, for the building up of Christ's body. The Head is perfect. A perfect body is needed. To what extent are we to build Christ's body? Paul says, "Till we all come in the unity of the faith, and of the knowledge of the Son of God." Ponder these words: unity, oneness in the faith, and knowledge—of the Son! "Unto a perfect man." There is much room for growth yet! "Unto the measure of the stature of the fulness of Christ." Reflect upon Christ's perfect life on earth! That is your standard and mine!

But why so build Christ's body? There is, first, a negative answer. We are to build up the body so that we may not be infants blown around by every chance wind of strange doctrine.

On the positive side, the objective is that we so grow that we come into perfect union with Christ the Head—"grow up into him in all things." Christ has equipped the body with its separate parts so that it can function as a perfect organism; but this calls for the perfect functioning of each separate part. Therefore, let each member, in intelligence and in love, perform its work, and thus assist in bringing the body into perfect union with the Head.

LESSON APPLIED

By Howard K. Williams

Purpose. Much is being said and written about the church. Some commend the church; others criticize it. The members of your class know of this discussion. Probably they have engaged in it. You should use this lesson as a means of helping them to get a true understanding of the church.

Preparation. Review your own experience with the church. Take account of the value it has been to you in your life. Read as widely as you can upon this subject. Plan your teaching procedure with care.

Whose Church?

Jesus called the church, "my church." What a difference it would make if we kept this in mind! When we talk about the church or determine our attitude toward it, we should remember that Jesus said, "my church!" Paul said, "Christ also loved the church, and gave himself for it" (Eph. 5: 25). We should prize the church because it belongs to Jesus.

Which Church?

We have close to three hundred varieties of churches here in America. The existence of so many varieties creates a confusing situation. The large and powerful Roman Catholic Church says that it is *the* church. It refuses to recognize the ministry of other churches. Marriages are not recognized as truly solemnized when performed by a clergyman of any church other than their own. Until a few years ago it was the custom in England for the members of the Anglican Church to call no building a church other than their own. The rest were "chapels." Today there are innumerable little sects who make the same claim as these larger fellowships. They call themselves the only true church. What church did Jesus call "my church"? A study of the passages assigned will help us find an answer.

Christ's church is built upon faith in him. This would seem to be obvious,

and in Matthew 16: 18 we have it clearly stated. Jesus there states that he will build his church upon the personal expression of faith in him as the Son of God. Further search of the Scriptures will substantiate this statement. Do you believe in Christ as the Son of God? Such faith is essential to membership in his church.

The church of Christ is built upon *profession* of faith in Christ as Son of God. We read in Acts that they that received the word joined the church through open confession of Christ as expressed in baptism.

Furthermore, the church of Christ *expresses* Christ. It manifests Christ to men. In this sense the church holds the keys of the kingdom of heaven. Unless the church does so live and teach, it is not the church of Jesus, no matter what it claims to be!

Life within the Church

The Fact of Differences. The church is not made up of perfect people; differences, therefore, will sometimes arise. These differences should be settled in a spirit of love. A man bought a farm. He had scarcely arrived upon it when a man came and said, "That fence down there is a foot over on my place." "I am sorry," said the newcomer. "I shall see that it is moved two feet in. I would rather give you a foot of my land than take an inch of your land, for to me a good neighbor is worth much more than a foot of land." The belligerent neighbor was astonished and exclaimed: "Well, so it is. No, sir, we shall leave the fence where it is." Church members should have this spirit of forbearance.

The Value of Differences. Read 1 Corinthians 12: 4-31. How graphically this passage pictures the value of those very differences that sometimes lead to controversy! How foolish for the foot to boast that it does not need the leg! It takes all the members to make the perfect body, and who can say which member is most important? The church needs little children and old people, and folks of all the ages in-between. It needs musicians, bookkeepers, stenographers, mechanics, cooks, dressmakers, and clerks; people of great talents and of little talents. Each person has something he can contribute.

Harmony. The more stops the organ has, the more possibilities there are of exquisite harmonies—and the more chance also for discords. So it is in the church, the body of Christ. To have upon your church board a labor leader and a businessman, a Republican and a Democrat, a rich man and a poor man, a scholar and an uneducated man, furnishes a splendid opportunity to work out and demonstrate Christian brotherhood.

Have you ever watched a skillful director of an orchestra? There he stands looking over a hundred musicians with all types of instruments from booming drums to plaintive violins. Then he signals, and the sounds made by the various instruments are blended into divine harmonies. But remember, this doesn't "just happen." In life, as in music, it takes hard work to make harmonies. Paul knew this and in 1 Corinthians, chapter 13, he tells how it may be accomplished.

Life from the Church

The church of Jesus is not an end in itself. It is a means to an end. It is to conquer evil. "The gates of hell shall not prevail against it." It is to awaken men to the heinousness of sin and to lead them to repentance. In the first century the church performed this service. It should do so today. But is your church condoning sin rather than condemning it? Does it tolerate all sorts of sins or does it raise its voice in opposition? Does your church stir its neighborhood against liquor, war, thievery, Sabbath-breaking, and personal uncleanness? Does it stand for the finest type of character?

The church is not a social club. The word "church" means "called out from." The members of the church are "called out from" the world of sin in order that they may reveal the One who alone can save the world from sin. Its members are to be "witnesses of me," says Jesus. To know Christ and to reveal Christ is the great work of the church.

The Powerful Church

In that early church 120 members within a week or less brought the membership up to three thousand, an average of twenty-five converts per member. What a power! Count up your membership and the number of your converts in an entire year. You may find that you needed twenty-five members to win one convert! What is the trouble? We lack power. Why? See what the Book of Acts has to tell us concerning the early church.

Its members were unafraid and unashamed. "They that gladly received his word were baptized." "They continued stedfastly in the apostles' doctrine and fellowship." They were unselfish. They "had all things common." This is no recommendation for communism. They sold at their own will, and shared because they loved. They were glad to help each other.

They were grateful Christians. They praised God. Some who do Christian service act as though they were doing God a great favor. All that we are and have belongs to God, and all our service and offerings should be given with gratitude. The early church was a powerful church because those Christians showed that they were happy Christians.

The result of this spirit was that the early church gained popularity and power with God and man. A lady in South America, a member of an agnostic society, asked Dr. E. Stanley Jones to address her organization. Surprised at the request, Dr. Jones said, "You don't want me. I have but one theme, 'Jesus,' and your organization is agnostic." "Oh, but we do want you," replied the lady. "You have a song in your life and we like music."

When the church, with a song of gratitude, sacrifices personal comforts and conveniences for Christ, and serves as though it loved to serve, the world will listen to its message.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To develop understanding and appreciation of what the church is and what it does.

To challenge young people to an active participation in the life and work of the church.

The Plan

1. Getting started.
2. What is the "church"?
3. The New Testament answer:

a) The Church's One Foundation (Matt. 16: 13-20).

b) The Church at Jerusalem (Acts 2: 37-47).

c) The Body of Christ (1 Cor. 12: 4-31; Eph. 1: 15-23).

d) The Church's Ideal (Eph. 4: 1-16).

4. What the church does.
5. Our place in the church.
6. Further discussion (if there is sufficient time).

The Procedure

Introduce the lesson with the material in *Young People's Class,* "As We Begin." Many varied and ingenious excuses are offered by indifferent people for not going to church. One of the more commonly heard is, "I can worship God in the great out-of-doors." Recall that the late Theodore Roosevelt once said, "It is true that people can worship God in the out-of-doors as well as they can in churches, but the plain fact of the matter is that they don't." But for the many indifferent people who offer shallow excuses, there are large numbers who attend the church services regularly, and contribute to its program.

When we talk about the "church" what do we mean? When people use the word "church" they may be referring to a building, a service of worship, a

fellowship of people, a "denomination." Illustrate each of these concepts. Our lesson for today is entitled, "The Nature and Work of the Church." Which "church" does it refer to? In studying the nature of the church, shall we discover what the New Testament has to say?

Have four pupils present the topics listed under "The New Testament Answer," as presented in *Young People's Class*. Assignments should have been made prior to the class session. The teacher will wish to be sufficiently familiar with the subject matter under each topic to be able to add any important ideas that seem to be omitted in the presentation.

The method of the scientist is to describe a thing in terms of what it does. Suppose we follow this procedure and try to understand the nature of the church by discovering what it does.

In his book, *The Devotional Life of Young People*, Clarence W. Cranford raises this question, "Suppose that of a Sunday morning . . . . there were to come over us the strange feeling that something was wrong. The churches were missing! . . . . If such a thing could happen, what would it mean to you and your community?"

Have the class answer this question. Some might say, "We would have lost the foremost agency for religious instruction." "We would have no institution calling upon men to repent of their sins." "We would have no saving fellowship of people to protect us from the influences of a pagan environment." "We would have lost the greatest character-building agency."

If the church is so important, then it cannot be ignored by young people. What should young people do for the church? List the answers on a blackboard. "Become a member." "Attend its services." "Help other young people to be Christian." "Support its work financially, including its missionary program." "Assist in special enterprises such as visitation, pageants, service projects." "Accept leadership responsibilities in youth societies or in the guidance of children." "Help your pastor to recruit his church membership class."

What is the next step for you, individually, in giving larger service to the church?

For Further Discussion

1. A survey conducted several years ago in Maryland indicated that of the young people whose parents are Roman Catholic 93 per cent are church members, and 75 per cent attend church once a week; but that of the young people whose parents are Protestants, only 69 per cent are church members and 39 per cent attend once a week. How do you account for the poor showing of Protestant young people?

2. Approximately five million young people in the United States are not connected with any church. Whose responsibility is it to reach these unreached youth: the minister, the deacon, the church school teacher, another young person? How effective could each one of these be? How effective could be groups of them working together?

3. Consider the statement, "The world goes to church when the church goes to church."

4. What do you think is the meaning of the slogan that comes from the Oxford Conference, "Let the church be the church!"

5. What could be done to make your church more effective? What are you doing?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. The House of the Lord.

PRELUDE. "The Banner of the Cross."

UNISON READING. Psalm 122.

PRAYER OF INVOCATION. Bless us as we assemble here in thy house, O Lord our God, and bless us as we go forth with our hearts enlightened by thy presence and thy Word. May our lives be filled with the riches of thy grace. In Jesus' name. Amen.

OPENING HYMN. "I Love Thy Kingdom, Lord."

SCRIPTURE. Micah 4: 1-7.

A MOMENT OF SILENCE. After a brief pause the pianist may play softly a stanza or two of "The Church's One Foundation." Before the last bar has been played, the leader may begin his prayer.

PRAYER. We thank thee, Father, for the hours spent in thy house, and for the inspiration that has come to us as we have waited before thee. We hold dear the memories of our worship together, and we covet the joy of coming again and again into this holy place hallowed by the prayers and praise of many Sabbaths. May we be granted the courage and the knowledge which we need to preserve thy church inviolate for those who shall come after us. For thy name's sake. Amen.

THE CHURCH SPEAKS. (Suggestion: this may be prepared and presented by two young men and two young women.)

A Door

I am the church.

I am the door into the fold of God.

Through me thirsty wayfarers come into the green pastures beside still waters.

By me, seekers from many lands enter into the presence of the Everlasting Truth.

Youth with high resolve finds the channel of service and to love.

I am the open portal of the Kingdom.

A Sanctuary

I am the church.

I am sanctuary to all who are hard beset.

Peace is granted to those who are fleeing the wrath of their own condemnation.

Quietness of soul is my boon to the harassed in a mad and wicked world.

Protection is my gift to the persecuted and downtrodden in the highways and byways of life.

I am a wall reared against tumult.

A School

I am the church.

I am the school of the soul.

I teach the meek and lowly in heart the ways of life eternal.

My instruction reaches out to the poor and to the rich, to the wise and to the simple.

Lessons learned of me are as bulwarks of salvation encircling the obedient.

I am the knowledge of the Lord.

A Bulwark

I am the church.

I am an impregnable body.

The gates of Hades shall not prevail against me.

The barbed shafts of shallow critics make no mark on my divine bastions.

Age or custom, the contempt of familiarity, the blatant slurs of evil, cannot change me.

I am the beloved of God.

HYMN. "Glorious Things of Thee Are Spoken."

WORD OF DISMISSAL.

"The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

"That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers." Amen. (1 Kings 8: 57-58.)

POSTLUDE. "Zion Stands with Hills Surrounded."

■

OUR BLESSED REDEEMER

Our blest Redeemer, ere he breathed
His tender, last farewell,
A Guide, a Comforter, bequeathed
With us to dwell.

He came sweet influence to impart,
A gracious, willing guest,
While he can find one humble heart
Wherein to rest.

—HARRIET AUBER

LESSON 11—DECEMBER 14

Christian Stewardship

Matthew 25: 14-30; Luke 16: 9-13; 18: 24-30; 1 Corinthians 16: 2; 2 Corinthians 8: 1—9: 15

2 Corinthians 8: 1-9; 9: 6-7

8: 1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to their power, I bear record, yea, and beyond their power they were willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

9: 6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

KEY VERSE: *Moreover it is required of stewards, that a man be found faithful.—1 Cor. 4: 2*

TO BE READ EACH DAY

Dec. 8. M. The Grace of Stewardship. 2 Corinthians 8: 1-9
Dec. 9. T. A Spiritual Enrichment. 2 Corinthians 9: 6-15
Dec. 10. W. Principles of Stewardship. 1 Corinthians 4: 1-7
Dec. 11. T. Stewardship a Trust. Matthew 25: 14-30
Dec. 12. F. Stewardship and Philanthropy. Matthew 25: 31-40
Dec. 13. S. True Riches. Luke 16: 9-13
Dec. 14. S. Faithful Stewardship Rewarded. Mark 10: 23-31

SCRIPTURE SAYS—

By W. W. Adams

The word "steward" comes from a compound Greek word meaning "a house manager." That is, one who manages the family affairs for the head of the family. These consist of property, material possessions, other servants, and tasks. The head of the family employs one servant, in line with his qualifications, to oversee all of these interests. He is a steward.

The idea of stewardship fills a large place in our Bible. Christianity is nothing apart from the idea of giving, of serving. In creation and in redemption, God has given and continually gives. He gave his Son; he gives all things that we need in becoming his sons. He also demands that his disciples imitate him in the matter of giving. The only way we can save our lives is by losing them, giving them in service to Christ.

There are few questions more vital today than what is involved in stewardship. Are our time, our property, given to us in trust? Are we accountable to God for our use of all that we have? How can we, in the sort of world we have, in society and business as we know them—how can we be Christians? How can we put Christ into our relations with others, many of whom are strangers to Christ's spirit and teachings?

Perhaps the glaring inequalities and social maladjustments in our present-day world will be solved only as the Christian church puts into practice the principles of Christian stewardship. What would happen if all should so do? Can justice and peace come apart from this?

In the pre-Christian era the measure of giving was the tithe. In the New Testament there is no law, no external rule to be applied. What a man gives, how he spends his time and energy and possessions, must be in accordance with the promptings of the Spirit. It must be voluntary, free. It should be in proportion to God's blessings to us. The New Testament would never be satisfied with our sporadic and oftentimes selfish, commercialized giving at Christmas.

We have two rich passages to be studied, both from one great message (2 Cor., chaps. 8 and 9). Let each student read the two chapters carefully. Keep in mind the historical background.

Paul had worked among Jews in Palestine. He had also worked among Greeks in Asia Minor and in Europe. There was much tension between Jews and pagans. Not even the Christian Jews back in Jerusalem and elsewhere always welcomed the believers from other races who entered into the churches. Paul fought some of his hardest battles against the narrowness of these peoples, as he sought to unify them into one body in Christ.

A situation arose that offered Paul an excellent opportunity to weld the two groups together. He had organized good churches among Greek believers in Macedonia and Achaia. Then a severe famine arose in Palestine. This, together with the hardship already suffered by the Christians, made their lot a sad one. Paul saw his chance. He would accomplish two worthy ends at one time. He would take a large collection from among the Greek Christians of Macedonia (Philippi, Thessalonica, etc.) and of Achaia (Corinth). He would send this to the poor Jewish Christians in Palestine. This would preserve physical life and also bind the two groups together in a bond of love.

Paul put the matter before the Christian church in Corinth. They voted enthusiastically to share in the offering. A year has passed. The Corinthian church has done nothing in the way of actual giving. Meanwhile, back in Macedonia Paul has been collecting money, inspiring the people in part by the story of Corinth's splendid beginning. Then he learned that Corinth has not yet given as promised. He, along with some Macedonians, will soon visit Corinth. As things stand, all concerned will be embarrassed.

To avoid this, Paul sends Titus to Corinth, most likely with the letter we call 2 Corinthians, hoping to stir up the Corinthians to act at once. We now interpret parts of that letter.

I. An Adequate Illustration (8: 1-6)

Paul was glad that he had a splendid illustration of good stewardship in the Macedonian churches. He would use this to challenge the Corinthian churches to action.

1. *The Grace of God in Giving (vs. 1).* Men do not give out of their own free, unaided wills. The churches of Mace-

donia had given nobly. But their giving had been in response to God's giving. God had poured his grace into the hearts of these people. They had responded by becoming gracious toward other peoples. Paul now purposes to make this story known to the Corinthian believers.

2. *Liberal Giving (vs. 2).* This church gave liberally: "Unto the riches of their liberality." What prompted this liberal gift? On the negative side, it was not their prosperity and freedom from difficulties; for these givers themselves were "in a great trial of affliction." We do not know what this sevcre affliction was. Perhaps they, too, were undergoing persecution, and like their Palestinian fellow-believers were being ostracized from society and having their businesses boycotted. Famine seems to have hit them also. Life for them was anything but easy.

Two things combined to make their giving liberal. "The abundance of their joy and their deep poverty." Joy and poverty! What a combination! Enough joy in the privilege of giving to counterbalance and overcome their deep poverty —resulting in a liberal offering. Contrast our feeble giving today—out of our abounding plenty, and our dearth of joy in giving.

3. *Sacrificial Giving (vss. 3-4).* They gave, not only according to their ability ("power"), but "beyond their ability." That is indeed unusual giving—beyond one's ability! How did this come about? They gave willingly—"of themselves." They voluntarily took up this matter. They came to Paul and begged, even prayed "with much intreaty," that he would give to them a share in "the fellowship of the ministering to the saints." They besought Paul for an opportunity to share in this great offering. Not many pastors are ever bothered with people coming to pray for a chance to give to the despised of other races! It takes the genuine grace of God so to move people!

4. *The Secret Revealed (vs. 5).* What was the basic secret of this demonstration of true Christian giving? The Macedonians had not acted "as we hoped" (i.e., as we had expected). People usually act slowly, making excuses, complaining. But these people "first gave their own selves to the Lord." That is the secret. Being in the will of God, they readily answered God's call to them to share their goods with the needy.

5. *A Useful Illustration (vs. 6).* Paul was so impressed with this illustration of true stewardship that he decided to send Titus to Corinth. He could tell this story and display the spirit of the Macedonians, and so undertake to swing the Corinthians into line with the Macedonian believers. These believers in Corinth had made a beginning in the grace of God. Paul sends Titus to "finish" in them "the same grace also."

II. Proper Motivation (8: 7-9; 9: 6-7)

1. *Rounding Out the Christian Graces (vs. 7).* There are many dwarfed Christians. They make their way through life on a small part of what Christ offers to and demands of his people. Now these Corinthian believers were gifted people. They abounded "in everything"—surely a strong word from Paul. In faith—they abound. In utterance—they could talk a plenty! This perhaps refers to their ability to witness for and interpret Christ. In knowledge—they did not come short. In diligence—they were not lazy; but were energetic, quick to act, speedy. In love for Paul and his co-laborers—they were alert and faithful. Surely any pastor today would be happy to have a host of members with this list of graces. But Paul wants his converts to round out their graces with the grace of giving.

2. *Proof of Sincere Love (vs. 8).* Paul does not wish them to give because he commands it. He would rather have them give, inspired by the example of the Macedonians and as a proof of the sincerity of their love. They profess to love God and people. Is the profession sincere? Or is it merely professional, emotional? Paul says that here is a good way and time to prove that it is sincere: let them give freely of their goods to help the needs of others.

3. *Christ's Example (vs. 9).* Here is one of the great verses of our Bible. Ponder it well. Look at the grace of our Lord Jesus Christ. How do we see or know his grace? By what he did. He was rich—with all the glories, freedom, and privileges of heaven. Then he voluntarily became poor (cf. Phil. 2: 1 ff.). Try to understand the poverty involved in his incarnation. Why did he do it? "For your sakes." You were poor—exceedingly poor, eternally poor, apart from him. He had a way to make you rich. It involved his becoming poor. By becoming poor he made you rich. Thus the grace of God worked in Christ and through him in you.

But please remember that this great verse was given, not to prove Christ's pre-existence, nor the greatness of his love (though both are true), but to move people to give money to the poor!

4. *Determining the Harvest (9: 6).* There is a law of the harvest. It makes reaping come in proportion to the sowing. To sow sparingly compels nature to yield a spare harvest. On the other hand, a bountiful sowing brings a rich harvest. So in the things of the kingdom. Therefore, let each one remember that he determines his harvest by his sowing. The point is, give freely now to this offering.

5. *God Loves a Cheerful Giver (9: 7).* Since God loves a cheerful giver, our duty is clear. We must now give, not grudgingly and not as under necessity, but willingly, gladly, freely, sacrificially, according as we purpose in our hearts. That will be true Christian stewardship.

LESSON APPLIED

By Howard K. Williams

Purpose. That the members of your class may gain an understanding of Christian stewardship and may be encouraged to show themselves good and faithful stewards.

Preparation. A careful, prayerful reading of the passages assigned, especially 2 Corinthians 8: 1-9 and 9: 6-7, which show how the Christians of Macedonia acknowledged and displayed their stewardship.

What Steward Is

"A steward is one who manages the house or affairs of another," so runs the definition. He is not an owner but a trustee. He has in his care the property of another. As soon as a person is entrusted with something that belongs to another, he becomes by virtue of that fact a steward. Now, if a steward is one intrusted with that which he does not own in his own right, then there can be no doubt about it: we all are stewards; for as the hymn well puts it, "Naught have I gotten but what I received."

Paul puts it in these words: "Ye are not your own."

We use the personal possessive pronouns, "my" and "mine," quite relatively. Things are mine only in the sense that I am intrusted with them. That they really are not mine in an absolute sense must be admitted by every reasonable person. We bring nothing with us when we come into this world. All we have either has been given to us or has been earned, but the power to possess and the ability to work are themselves gifts of God; so that all—body, mind, health, and material possessions—are intrusted to us while we are here. These things are not permanently ours, for as is impressively pointed out in Ecclesiastes, we brought nothing with us when we came into the world, and it is certain that we shall take nothing with us when we go out of the world.

Jesus taught this fact clearly in his matchless parable of the talents. The lord gave talents to his servants, not to keep for themselves but to use for him, and their use of what he intrusted to them became the basis of commendation (Matt. 25: 14-30).

The first fact, then, to be established in our own minds and in the minds of

those we teach is that each of us is a steward of God; that it is only in a relative sense that anyone can say, "*my* sight," "*my* health," "*my* brains," "*my* house," "*my* money." These are ours only as a trust from God.

Stewardship Requirements

If we all are stewards, then all of life depends upon the faithful discharge of our stewardship. This, too, was repeatedly taught by Jesus. He put the emphasis, not on ability, talents, or wealth, but upon faithfulness in the use of what we have, whether little or great. This is eminently fair, for since everything we have is a gift, we cannot *choose* what we shall have, but we may *use* whatever we are given.

In the parable of the talents, the lord commends the five-talent man and the two-talent man as "good and faithful," not because of what they had, but because of what they *did* with what they had. The one-talent man was condemned because he failed to use his talent. Jesus' condemnation of the rich is based, not upon the fact that they have wealth, but upon the use they made of their wealth. They were not showing themselves good and faithful stewards.

In the printed Scripture for this lesson, Paul commends the members of the churches of Macedonia, because out of their very poverty they gave to others, using their little as stewards of God who gives us all we have, be it much or little. The question you and I must constantly ask ourselves, if we really want to be genuine Christians, is, "Am I a good and faithful steward?"

A Good and Faithful Steward

Since we are stewards, and since the commendation of God rests on good and faithful stewardship, it becomes a question of primary importance as to what "good and faithful" means.

When is a thing "good"? Some time ago I purchased a new automobile. Within a few weeks I got stuck with it on the road. There I was with a beautiful, shining automobile that wouldn't run. I called for help and then went back to the man who sold me the car. "You said that was a good car you sold me," I said. "It *is* a good car," replied the dealer. I answered, "A good car for me is one that will run." All the beautiful enamel on a car does not make it a "good" car, unless you want it merely to show. A thing is good only when it faithfully fulfills its purpose. A good Christian steward is one who does with what he has what Christ the owner wants him to do. No amount of profession, or confession, or boasting, or anything else can take the place of obedience to Christ in the use of what we have and are.

What is "faithfulness"? Faithfulness is dependability in goodness. A good and faithful steward is one who is faithful in the use of his possessions for Christ today and can be depended on to be faithful tomorrow and the next day and every day thereafter.

How does your conduct match up with this definition?

What Do I Have?

Do you say: "But I don't count. I have nothing of importance. So it really doesn't matter." Then you have missed the point entirely. You do have something and it does make a difference how you use it. Take an inventory of what you have!

Two days ago I conducted the funeral service of one of the most loyal, faithful Christians I have ever known. For thirty-five years she had lived a life of loyalty to Christ and the church. For twenty-five of those years she had fought tuberculosis. At last she practically had no lungs at all and the attempt to breathe was torture. As we rode from the cemetery someone in the car said, "What a blessing it is to be able to breathe freely, and we seldom think of it!" Well, let us think of it right now! Where did we get the ability to breathe? Did we invent it, or earn it in some way, or deserve it more than that girl? It is purely, entirely, completely a gift from God who made us. Now make a list of what you have: your abilities great or small, your money little or much, your personality, your opportunities. Do you use them all, for Christ who gave you all?

Recently I read a story concerning a very just man who lived on an island off the coast of Greece. His motto was, "Owe no man anything," and he lived up to it to a noteworthy degree. With astuteness in business and just consideration of everyone, he gained in wealth and had the respect of everybody. All men were glad to work for him. One day in church the village priest preached a sermon on the text, "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law." Said the priest: "You may keep the first part of this text to your own satisfaction and yet miss the main thing. You may pay all your tangible debts, but the debt of love remains." The rich man was greatly disturbed. Because he was earnest, he kept saying to himself: "I am still in debt. I have not paid all. I owe love." So to his upright business methods, he added love, which made him a real Christian steward.

Don't you see, when we love God and man, nothing is *too much* to give or *too hard* to do for others? The Macedonian Christians had given according to their ability, "yea and beyond their power they were willing." The mother does this for her child. So does the Christian steward. We have our *time*. Do we spend it as a good and faithful steward of Christ? What do we buy with our years? Do we spend them just for ourselves, or for others in Christ's name? We have our *personality*. What are we doing with it? I have never yet met a person whose personality did not have influence over someone. Do you use your influence for Him? You have your *health*. Do you conserve it that you may better honor and serve Him? You have some *money*. Much or little, you may give the first one-tenth in His service and use all the rest with Him in mind.

The Result of Christian Stewardship

You enrich yourself. You become God's partner. Little Carol Bird, in *The Bird's Christmas Carol,* was born on Christmas Day. She said to her Uncle John, "Uncle John, I wonder if other children feel the way I do about Christmas. On Christmas morning when I wake up, I say, 'This is *Christ's* birthday and mine.' Out loud, I say *Christ's,* and then softly, *and mine.*" When we share our money with Christ, we can say, "Christ's money and mine." So with our Sundays and with our talents and with our influence —*Christ's* and mine. A blessed partnership!

You gain the Lord's approval. We like to be commended for work well done But of all sweet music, the sweetest must be this—the "well done" of Jesus. Bu Christ never says "well done" to any who have not *done well.*

You know the joy of the Lord. We are promised this. Whatever the joy of the Lord may be, it is to be our possession.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To help young people to enter more fully into the meaning and practice of Christian stewardship.

The Plan

1. Getting started.
2. The basis of stewardship.
3. The requirements of stewardship.
   a) Fidelity (Matt. 25: 14-30).
   b) Devotion (Luke 18: 24-30).
   c) Sharing (2 Cor. 8: 1-24).
   d) Liberality (2 Cor. 9: 1-15).
4. Your stewardship.
5. Further discussion.

The Procedure

The lessons for the current quarter have centered around some of Christianity's great teachings: what we believe about God, Christ, the Holy Spirit, sin and salvation, prayer and thanksgiv-

ing, love, and the church. The depth and sincerity of your belief in these great convictions will be tested today as you study the meaning of Christian stewardship. Calkins' *Money: the Acid Test* contends that a man's religion can be tested by what he does with his money. Let us broaden this thesis and say that stewardship is the acid test. Whether we really believe in God and Christ and the church will be demonstrated effectively by the way we manage our time, our talents, and our money.

What is the basis of Christian stewardship? Amplify the suggestions in *Young People's Class*, under the heading "As We Begin."

Discuss the four requirements of stewardship:

Fidelity. Here you place your finger on the "sore spot" in the lives of many young people. They are resourceful in making plans, but frequently unwilling to make the sacrifices needed to carry them out. They ask the church for a place in its leadership, but frequently "fall down on the job" when tasks are given them.

Read the Parable of the Talents dramatically. Appoint three persons to read the direct discourses of the men who received the talents, and a fourth to read the part of the owner. Let the teacher read the connecting phrases and the narrative portion beginning at Matthew 25: 14.

Devotion. Motivated by curiosity, Margaret Slattery visited a meeting of Communists in the city of New York. The boy sitting next to her wore ragged clothing and shoes that had been scuffed through at the toes. After the meeting, Miss Slattery placed a five-dollar bill in his hand and told him to buy a new pair of shoes. The lad protested, "I couldn't use the money to buy shoes for myself when there is all this literature to pay for." His reference was to the leaflets of Communist propaganda. If a boy can show such devotion to a godless, materialistic program, how much more should we show to the cause of Christ and his Kingdom!

Sharing. After they discuss the generosity of Macedonia churches in relieving the poverty of Jerusalem Christians, ask the class to suggest any contemporary counterparts. What about the World Emergency Fund of Northern Baptists? Analyze its distribution of money to discover how many of its objects are of a similar nature to the fund raised by Paul:

Ministry to men in military service	$100,000
World relief	160,000
Special relief by M and M Board	40,000
Emergency needs of Baptist colleges	100,000
World needs across the sea	100,000
Unforeseen emergencies	100,000

Liberality. Contrast the spirit of the widow who gave all she had with that of Tito in *Romola*, of whom George Eliot says, "He was to be depended on to make any sacrifice that was not unpleasant."

In order to bring this lesson home, ask each person to look his own stewardship "in the face." Supply the class members with paper and pencils. Have each one write the amount of income he has received during the past month (for his own information only). Include the money equivalent of board and room, if staying at home. Then indicate the amount he has given to church purposes, missions, relief, or other philanthropic purposes. Divide this amount by the income figure to find the percentage of income given to religious and charitable purposes. Have them ask themselves, "What does this indicate regarding my fidelity and devotion to the cause of Christ? Am I self-centered or generous? What would Christ say regarding my stewardship?"

For Further Discussion

1. How do you account for the fact that only half of our church members give systematically to current expenses, and one-third give to missions?
2. Recall as many as you can of Jesus' teachings which pertain to the use of money and possessions.
3. How true is the statement, "You can't mix religion and business."
4. If we have a Christian duty to help the poor, have we any responsibility to change social conditions that contribute to poverty—exploitation of workers, unemployment, inequitable distribution of income, a scarcity economy, etc.

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. The Servants of the Lord.

PRELUDE. "Andante Religioso," Thomé.

CHORAL CALL TO WORSHIP. "The Lord Is in His Holy Temple."

VERSES OF INVOCATION:

"Open to me the gates of righteousness: I will go into them, and I will praise the Lord:

This gate of the Lord, into which the righteous shall enter.

I will praise thee: for thou hast heard me, and art become my salvation."

—Ps. 118: 19-21

HYMN. "Come Thou Almighty King."

WORD OF DIRECTION. "And he called his ten servants, and delivered them ten pounds, and said unto them, Trade ye herewith till I come."

—LUKE 19: 13 (R.V.)

PRAYERS. (Brief prayers may be offered voluntarily as the leader shall direct.)

For a clear vision of the Lordship of God over all his creation.

For a keen sense of our true position as stewards of God's property, rather than as sole owners of it.

For the ability to estimate properly the gifts God has bestowed upon us.

For the willingness to dedicate ourselves, our abilities, and our substance to the purpose that God will reveal to us.

(In closing) Father, we confess our unworthiness to be entrusted with the glorious riches of this life and of the life to come. We pray for thy guidance as we seek wisely to invest our lives and our treasures in thy service. Amen.

SCRIPTURE. Luke 12: 41-48.

HYMN. "We Give Thee but Thine Own."

THOUGHTS ON THE THEME.

In England and France in the early Middle Ages the great nobles and wealthy landowners were not permitted to claim their holdings as their own unrestricted property. It was required that each great man bestow his acres and his castles upon the king to receive them again at the sovereign's hand with obligations imposed. In order to retain possession of his land, an earl or a knight must admit the king's overlordship. He must promise annual sums of money as tokens of his stewardship, he must be ready to supply soldiers for the king's army in time of need, and he must submit his local court to the supervision of a king's officer. In return, the king assured his subjects of protection and justice.

This illustration from the days of feudalism explains to some extent our position in relation to God. Everything that we have in the way of material possessions or personal talents, we have received at the hand of the Creator. We retain these gifts with the understanding that they are God's, but are entrusted to us for use in this world. We owe our heavenly King the acknowledgment of his overlordship; we owe him the portion that we set aside for his work. We must be willing to give ourselves to the cause of his kingdom, and we must open our lives to his merciful inspection. In return, we receive a bountiful increase when we put our possessions to use, and we are assured of our portion in the life everlasting. As the trusted servants of the King of kings, we may stand unashamed in any assembly; we have become the nobility of the kingdom of God.

HYMN. "Take My Life and Let It Be."

BENEDICTION. Now unto Him who is able to keep that which we have committed unto Him against that day of our soul's need, be all honor and glory, both now and evermore. Amen.

POSTLUDE. "I Know Whom I Have Believed."

LESSON 12—DECEMBER 21

The Coming of God's Son

Isaiah 9: 6-7; John 1: 1-18; 1 John 4: 9-14

Isaiah 9: 6-7

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

John 1: 1-4, 10-14

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

1 John 4: 9-11

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

KEY VERSE: *The Father sent the Son to be the Saviour of the world.—1 John 4: 14b*

TO BE READ EACH DAY

Dec. 15. M. Christ Seen from Afar. Isaiah 9: 1-7
Dec. 16. T. The Word Became Flesh. John 1: 1-18
Dec. 17. W. God Our Saviour. John 3: 13-21
Dec. 18. T. Christ Our Redeemer. 1 John 5: 1-10
Dec. 19. F. The Eternal Sacrifice. Hebrews 10: 5-17
Dec. 20. S. The Alpha and Omega. Revelation 21: 1-7
Dec. 21. S. Jesus' Birth Announced to Shepherds. Luke 2: 8-14

SCRIPTURE SAYS—

By W. W. Adams

Today's lesson focuses attention upon the coming of God's Son. In a preceding lesson we studied the person and the work of Christ. But there is room for this lesson also. It is designed to help us study afresh at this Christmas season the meaning of the coming of God's Son into our world.

I. The Son Promised (Isa. 9: 6-7)

1. *The Background of the Promise.* The promise given in Isaiah does not stand alone. It is one of many promises scattered throughout the centuries. We learn from Acts 2: 22 ff. and from many other Scriptures that the Son was in the Father's counsel from the beginning. It seems reasonably clear that in the biblical story, as early as Genesis 3: 14 ff., the Father was speaking and planning with this Son in mind. When we come to Genesis 12: 1 ff. we catch a clear view of God's plan for the future. It is God's plan to bless Abram and through him to bless all the families of the earth. Bless all nations. How better could the total meaning of the Christian religion be summed than by these words! See also Deuteronomy 18: 15 for a clear statement of God's purpose to send a prophet among men at a future time. In many of the Psalms and the prophets this promise is reiterated, clarified, and emphasized.

When Isaiah spoke the words printed in our lesson, Judah had come into a time of crisis. This prophecy was uttered about 734 B.C. Ahaz was king of Judah. Jerusalem was under siege by the confederates, Israel and Assyria, under the leadership of Pekah and Rezin. All seemed hopeless. But as usual when man's wisdom fails, God sought to make himself heard. He spoke through Isaiah, giving in the darkness a message of hope and victory. These human leaders, their program and kingdoms, would come to naught. God would work out his will in the establishment of his kingdom upon earth. In this kingdom peace and blessing would be realized. But it is to be God's work, not man's.

2. *The Promise Analyzed.* This promise is of such great importance that we shall analyze it in some detail.

a) A Son is to be born. Keep this in mind as we come later to look at the incarnation itself. Does it seem futile to speak of the birth of a son when faced with disaster? This is clear: Isaiah began by speaking of the birth of a child, and Christianity came into being through the birth of a baby boy.

b) The Son is God's gift. This is not man's work; it is of God.

c) This kingdom is person-centered. God's plan concerns a kingdom. But God thinks and plans in terms of a person, of a king. There can be no kingdom without a king.

d) This Child is to be a ruler. "The government shall be upon his shoulder." Man needs a ruler; yes, a Redeemer.

e) This Ruler is supernatural. This is seen in the names given to this future Ruler. Note them:

"Wonderful." He will perform wonders among men, and men will marvel at his wonderful deeds. Was not this fulfilled in Jesus of Nazareth?

"Counsellor." He will counsel men. In him men will find the wisdom, the leadership, that they need. The world as a whole still has to learn that all perfect wisdom rests in the Son of God.

"The Mighty God." He is to be God, with might and power. This has been fulfilled in Jesus both in his deeds done while upon earth and in his redemption wrought in the hearts of men.

"The Everlasting Father." He is everlasting. He has revealed God to us as Father.

"The Prince of Peace." Men need and crave peace. Only Christ can meet this need. He is the Prince, the file leader in all ways of peace.

f) The kingdom is to be supernatural. Ponder carefully verse. 7. In complete contradistinction to human governments that rise and fall in swift and tragic succession, the government of this Ruler will increase; and the peace of his reign will have no end. This distinctiveness is not

by accident. Two facts undergird the Messiah's kingdom. It is to be founded upon perfect justice. This, of course, is true of no human government. It is the injustice of man's rule that underminds his rulership. Secondly, the Messiah's kingdom is created and maintained by the "zeal of the Lord." It is the Lord's doings. Therefore the kingdom will be divine.

II. The Son Pre-existent (John 1: 1-4)

John began his Gospel in a way that makes it unique. Mark has no formal introduction to his Gospel. Matthew begins with the genealogy of Jesus and with important events connected with his birth. Luke gives still more details of important persons and events that made up the immediate world into which Jesus was born. By the time John wrote, a number of important questions had arisen. Who was this Jesus? What of his person? Where did he come from? What was his relation to Deity? John seeks to answer them.

1. *The Son Pre-existent.* "In the beginning *was* the Word." John did not say that in the beginning the Word came into being. Rather, in the beginning, the Word already was in existence. That is, the Son was eternally pre-existent.

2. *The Son Co-equal with the Father.* "The Word was with God." More literally, the Word was face to face with God; intimate, co-equal with God.

3. *The Son Was God.* "The Word was God." The Word, God's Son, God's thought, will, and purpose in expression, was deity.

4. *The Son as Agent in Creation.* "All things were made by him." The "all things" is further emphasized by saying that nothing came into being except through the agency of the Son.

5. *The Son as Source of Life and Light.* "In him was life; and the life was the light of men." That is to say, even before the incarnation, Jesus was the source of life and light. Men persistently refused to accept that light, but they were never able to overcome or extinguish it.

III. The Son Incarnate (John 1: 10-14)

At last the time of fulfillment came. The Son, co-equal with the Father in time, in person, in activity, and promised centuries before by the Father, was to make his appearance upon earth.

1. *The Incarnation a Fact.* There is no better established historical fact than that of the incarnation of God's Son. John states the matter simply. "He came unto his own"; "And the Word became flesh, and dwelt among us." The word "to dwell" means to dwell in a tent. The Son pitched his tent upon earth, and dwelt for a season among men. Read Philippians 2: 1-10 and 1 John 1: 1 ff. for further details of the incarnation of Jesus.

2. *Some Results of the Incarnation.* Even before the incarnation, "he was in the world, and the world was made by him, and the world knew him not."

a) His own people rejected him. "He came unto his own, and his own received him not." Jesus came into his own world, the world of his own creation, to the people of his own creation. He came in the interest of his own Kingdom for which the Father had been planning and working through the centuries. He came also in the fullness of time. Yet his own people rejected him.

b) Believers upon him become sons of God. Not all the people rejected Jesus. Some received him; that is, they believed upon his name, and upon all that his name stood for. They accepted him and undertook to obey him. Jesus responded to this acceptance by giving to them "power to become the sons of God." The word "power" here means both privilege and ability. However, it is to be noted that becoming sons of God involved a spiritual transformation. It called for a second birth. These believers were reborn. The contrast between this birth and the physical birth is sharp and complete. This new birth is not a physical affair. It was not the result of "the will of the flesh." Nor was it "of the will of man." It was "of God." That is to say, it was a divine transaction. This birth of the sons of God is the real sequel to the birth of the Son of God. The Son was born in order that sons might be born. Let it be noted then, at this Christmas season, that we cannot please the Son merely by extolling his birth. We can please him fully only by becoming through his name sons of God.

c) He revealed the glory of God. "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." God's glory was manifested in the Son. And in the Son, grace and truth were made available to the sons of men.

IV. The Son's Mission (1 John 4: 9-11)

The mission of the Son is many sided.

1. *To manifest God's Love.* "In this was manifested the love of God toward us." It was not enough for God to proclaim his love for men. That love must be manifested, demonstrated.

2. *To give life to men.* "God sent his only begotten Son into the world, that we might live through him." All men are sinners, and therefore are under the condemnation of death. God does not will this sin or this death. He wills that we live. To this end he sent his Son into the world.

3. *To be the propitiation for our sins.* He "sent his Son to be the propitiation for our sins." Sin breaks one's fellowship with God. Nothing that the sinner can do can make amends for what sin has done. Only the Son can satisfy the Father with reference to our sins. Only he can remove the sin and restore the fellowship.

4. *To help us love one another.* God loved us before we loved him. It is well and good to praise God for his own love in the gift of his Son. But this falls far short of satisfying the will of God. The mission of Christ is to make the sons of men into sons of God, so that they will love both God and men. "Beloved, if God so loved us, we ought also to love one another." Until we love one another, Christ's mission is not completed. Let us therefore love one another. Let it be observed, moreover, that this can be done only as we will it and bring it to pass.

LESSON APPLIED

By Howard K. Williams

Purpose. To bring courage and joy into this war-saddened world by means of a thoughtful consideration of the significance of the birth of Jesus.

Preparation. This will be a sad Christmas for millions of people throughout the world. Many in your class will be discouraged or heavily burdened. Plan your teaching material and procedure in such a way as will emphasize the hope the world has by reason of Christ's coming.

The Promise of His Coming

Centuries before the event took place, Isaiah prophesied with remarkable accuracy the coming of Jesus and the sort of Messiah Jesus would be. The names he employs are so exactly descriptive of Jesus that we shall do well to consider his statements in turn.

"*A Child is born.*" He came not as a pompous earthly king, or as a great scholar, or a rich man. He came within the easy reach of all—as a child. Everybody loves a baby. In a recent letter from a missionary friend came word of a young missionary and his wife and little baby arriving at a coast town of China. The Japanese soldiers, with forbidding countenances, were there to inspect the passengers and baggage, but when they saw the baby in his mother's arms, their whole attitude changed, and they each begged to hold the baby. God knew what he was doing when he sent his Son in the form of a little baby.

"*Upon His shoulders.*" But Christmas must not dwindle into mere sentimentality. This baby shall grow to be the great burden bearer. Have you ever carried a heavy burden upon your shoulder? The shoulder seems made for burden bearing. "Surely he hath borne our

griefs, and carried our sorrows." How strong his shoulders are! When Jesus was on earth, men laid their cares and sins on him, and still he bids us come. His yoke is symbolic of his sharing our burdens with us. Happy the one who learns to go to Jesus with all his burdens. "I do not know where to turn," a lady said to me. "Why not try Jesus? He cares. He can help."

His name, "Wonderful." In the Old Testament, name signified nature. His name shall be called "Wonderful," because that is what he really is. Any way you look at Jesus, he is wonderful. Think of his birth, his life, his teaching, his love so constant and enduring despite the enmity of men. And how wonderful his death. "Truly this was the Son of God!" cried the centurion. And both his enemies and his friends marveled at the wonder of his resurrection. The wonder of Jesus impressed even the self-contained, conceited Napoleon. "I know men," said Napoleon, "and I tell you Jesus Christ is not a man. Everything about him amazes me. There is no possible comparison between him and any other being in the world. He is truly a being by himself, his birth and the history of his life, the profoundness of his doctrine . . . . his gospel . . . . his march across the ages." Christ is an amazing figure.

"Counsellor." How often we come to the crossroads. We do not know which path to choose. We bow before him for counsel and rise strengthened and directed. He knows, and if we seek his counsel, we may say with the Psalmist, "He leadeth me."

"The Mighty God." The word means *Hero-God.* He is God with us; not an earthly hero who fades away, but God, who is eternal. It was Napoleon also who said: "Christ proved he was the Son of the Eternal by his disregard of time. . . . . Soon I shall be in my grave. . . . . What an abyss between my deep misery and the eternal reign of Christ!"

"The Everlasting Father." "From everlasting to everlasting" is Jesus Christ. Whatever this term "Father" meant to the Old Testament people, to us it means the interested, loving God of whom Jesus said, "I and my Father are one."

"The Prince of Peace." In a world of discord, how appealing this title is! How far away the time seems when the Prince of Peace shall reign over a kingdom at peace! But who minds the journey when the road leads home! If we know that sometime, somewhere, all this hatred and fighting and bloodshed will be no more, we can go bravely on, knowing that "of the increase of his government and peace there shall be no end." This is our sure hope as Christians, and we should not let the darkness of the present hour obscure it.

Jesus Is God's Word

We are using words most of the time. Flammarion the astronomer declared that the world was inhabited by fifteen hundred million talkers. Why do we talk? What are words for? We use words to try to get into the mind of others the train of thoughts in our own mind. Words are the medium of thought. God wanted to tell us something. Hebrews clearly states this fact. "God, who at sundry times and in divers manners spake in time past unto the fathers by prophets, hath in these last days spoken unto us by his Son." God has used many ways in his desire to get men to understand him. He has spoken in nature, in his commandments, in the tabernacle, through the sacrifices, through the prophets, and last of all—as a supreme effort—he sent his Son, divine-human, that being both, he might be the bridge between the divine and the human. God's very self expressed in human form is the clearest word he can speak to us.

"The word became flesh and dwelt among us." Dr. Boreham, in his winsome way, tells how one day in a lonely sheep station far out on the Australian ranges, he found a little chapel. It had been erected by a settler and his wife for worship for themselves and for the rangers. On the communion table was an ivory plaque, presenting the Christmas scene, the cattle, the shepherds, Mary, and the Child. Exquisitely carved were four Greek words which, translated in English, read, "The word became flesh." God was speaking to those far-away rangers in a language they could understand.

"Full of Grace and truth." Grace shines out in all the acts of Jesus. But grace might degenerate into weakness. Not so the grace of Jesus, for it is made strong by truth. Truth is the great arbor of God around which grace climbs as a beautiful vine, making the truth the more attractive.

"Dwelt among us." Not as a meteor flashing in splendor, but tenting with us in our pilgrimage toward God. One day I heard a missionary tell of his pilgrimage up the Kashmir Valley. He wanted to know why the pilgrims went to the Kashmir shrine, so he went with them. He walked with them and talked with them and at night pitched his tent with them. He dwelt with them. Even so God sent his Word to tent with us.

They "Received Him Not"

God spoke and men did not understand. De Lalande, an astronomer, said, "I have swept the heavens and have not found God." "Can a man by searching find out God?" Not unless he wants to find him. Some knew Christ and loved him; others walking with them did not know Christ, because they did not want their life disturbed. They kept the shades down, lest the light should reveal the dirt.

When we take him into our life, we become free from sin's bondage and power, even as we banish the darkness when we open the doors and windows to the sunlight. You do not drive out the darkness. You let in the light. We cannot free ourselves from sin, but we can let Christ's sunlight in.

We then enter into the privileges of sonship. We have not earned this right or deserved it, but it is ours because we become one with Christ, God's Son, and so are joint heirs with Christ of all our Father's wealth. Unbelievable, but true!

This is Christmas, to have Christ in the heart.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To present to the class the Christian teaching of the incarnation, and to indicate its significance for the world today.

The Plan

1. Getting started.
2. Light in darkness (Isa. 9: 2, 6-7).
3. John's portrait of God.
   a) God the Logos (John 1: 1-2).
   b) God the Creator (John 1: 3).
   c) God the Illuminator (John 1: 4-13).
   d) God the Christlike (John 1: 14).
4. How the incarnation influences.
   a) Our thinking about God.
   b) Our estimate of man.
   c) Our pattern of behavior.
   d) Our hope for the future.
5. Further discussion.

The Procedure

The first three points in the lesson plan follow the discussion presented by Mr. Slemp in *Young People's Class.* This is difficult material, and best presented by the teacher. The first chapter of John's Gospel uses philosophical concepts and picturesque symbols that were in common use during the first century, but are not so easily grasped by young people in the twentieth. Yet the significance of its underlying truth is unsurpassed anywhere else throughout the whole Bible.

Living in a world that was "blacked out," prophets dreamed of a day when God would send a light to dispel the darkness. Their dream was answered in the coming of Christ, "the Light of the World." Jesus was no ordinary person, but one in whom the very Spirit of God lived, or was "incarnate." This is the foundation upon which our most important Christian convictions are based.

How poor would be our knowledge of God, except for the fact that we see God in Christ. We smile at the naïveté of the little girl who told her mother she was going to stop praying to God because she wanted to pray to someone who had a face. She wanted someone who seemed real to her. That is what the incarnation has done, it has given God an identity—Jesus Christ. It has shown us that God is not austere, immoral, vengeful, capricious like the gods of Greece, Rome, or India, but that he is pure, good, loving, self-giving like Jesus.

The incarnation raises our estimate of man's worth. Man and God are not so far apart but that Jesus could bridge the gap. Man is enough like God to permit the Spirit of God to dwell within a human form. Man is not merely a high-class animal. He is created a little "lower than God," and has a spiritual kinship with him. Unless God incarnated himself in Christ, what chance is there that his spirit will dwell in us, and will give us power to become the "sons of God"?

The incarnation gives a divine sanction to the pattern of behavior that we see in Christ's life. If Jesus Christ is a man and only a man, as John Oxenham has exclaimed in his poem, then his life has no more authority for us than the life of John Doe. But if Jesus Christ is a revelation of God, then his life reveals the moral law and purpose of the universe and becomes a pattern that we must follow. Christ portrays the perfection of God, and without this portrayal we could not comprehend what it means to be perfect "even as your Father in heaven is perfect."

Was the life of Jesus dated? Did he live thirty-three years, die, and pass into oblivion? We Christians believe that there was something timeless about the life of Christ: "Jesus Christ, the same yesterday, today and forever." The Spirit of God that dwelt in Christ is still at work in the world accomplishing his purposes. Thus we hope for an ultimate triumph of everything for which Jesus stands. Jesus will be vindicated because his is the eternal spirit of God. At times the world may seem to be eclipsed by a hopeless darkness, yet we have confidence that ultimately the Light will triumph and the darkness will be completely dispelled.

A group of American tourists stopped overnight in an Alpine village at the foot of the Jungfrau. The sun had gone down behind the mountains. But while the village streets were completely dark, the travelers could look up and see the snow-capped peak of the Jungfrau still gloriously white in the sunshine. That is a picture of our world today. We are living in the valley of the shadow, but standing above our world is the Eternal Christ, gloriously white in his matchless purity and love. The Light still shines in the darkness. The darkness has never been able to put it out, and it never will because it is the Light of God.

For Further Discussion

1. How should we celebrate Christmas this year?
2. Can we find God without first finding Jesus?
3. Did Jesus accomplish what he set out to do?
4. Can anyone in human form live like Jesus?
5. What are the conditions that cause us to speak of "the world's darkness"? Can Christ remedy these conditions? How?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. The Coming of the Lord.

PRELUDE. "Thou Didst Leave Thy Throne." (If possible enlist an orchestra or several instrumental soloists to assist with the music of the morning.)

OPENING VERSE. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." —Isa. 9: 6.

INVOCATION. Our dear heavenly Father, we desire grace that we may properly thank thee for the gift of thy Son, Jesus Christ our Lord. May the joy of this day be tempered only by the realization of the sacrifice of the Incarnation, and may we take heed to walk worthily in the light of the Saviour of men. Amen.

FIRST GROUP OF CAROLS.

"Oh Come, All Ye Faithful."

"Hark! the Herald Angels Sing."

"O Little Town of Bethlehem."

SCRIPTURE. Luke 2: 8-20.

PRAYERS. (Suggestions follow which may be used as patterns by those whom the leader selects.)

1. We adore thee, O Father in Heaven, for the matchless love and holiness which we find in thee. With hearts aglow we marvel at thy goodness in giving unto us the Christ child. Amen.

2. We praise thee, O Lord of Lords, for thou art worthy of all honor and glory and obedience. Therefore with angels and archangels and all the hosts of heaven, we would raise our voices and our souls unto thee in a grand paean of worship. Amen.

3. We thank thee, O Creator God, for thine extended sceptre bringing peace to all men of good will. Our hearts are full to overflowing with gratitude in this hour as we relive the scene in the manger of Bethlehem. We begin to sense the meaning of the words, "For God so loved the world . . . ." Amen.

4. We beseech thee, O Sovereign of time and eternity, for a spirit like unto that of Jesus of Nazareth. May we become humble as he was humble, meek and lowly as he was meek and lowly. May we minister to our fellow men as he ministered. May we find our greatest happiness in sharing our possessions, material and spiritual, with the needy. Amen.

A MOMENT OF SILENCE followed by the singing of an Amen.

SECOND GROUP OF CAROLS.

"It Came upon the Midnight Clear."

"The First Noël."

"Silent Night, Holy Night."

A CHRISTMAS MEDITATION.

A month before Christmas, Nancy takes the toys from her toy closet and looks them over. She wants to give to other little girls some of the things she has loved. The giving of new toys would not mean much to her; she has never possessed them, and the money to buy them has cost her nothing. But as she fondles a doll, and calls it by name, and remembers when she got it, and how she has dressed it and taken it to bed with her—if she decides to give it to another little girl—the giving represents sacrifice. Weeks after Christmas she has not forgotten but asks, wistfully, "Do you suppose some other little girl is happy with Jackie?"

Perhaps Nancy's giving approaches the spirit of Christmas more closely than that of her elders. She is willing to do without that someone else may have. The expensive presents that many of us, in a few days, will find under our Christmas trees may be part of the surplus of our friends, and may not have cost them anything in a real sense. And perhaps habit and custom rather than love are behind the gifts.

Would we not see at Christmas a new and better kind of giving if we gave a part of ourselves to the poor, the forlorn, the worried, and the friendless? Not an alms thrown into a hat, but an hour of our time, a personal possession that seems part of us, a concern that will put a less fortunate brother on our budgets to the denial of some daily pleasure? Lowell has said: "The gift without the giver is bare."

(If the leader prefers, he may substitute for the above meditation Longfellow's beautiful poem, "I Heard the Bells on Christmas Day.")

CLOSING CAROL. "Joy to the World."

BENEDICTION. May the peace brought to the world by Jesus so many centuries ago, find a new lodgment in our hearts, and may we go out into our troubled world to preach and to live that peace which passeth all understanding. Amen.

POSTLUDE. "While Shepherds Watched."

LESSON 13—DECEMBER 28

The Christian's Hope

Matthew 25: 31-46; John 14: 1-6; 2 Corinthians 5: 1-10; 2 Timothy 4: 6-8; 1 Peter 1: 3-9; Revelation 22: 1-5

John 14: 1-6

1 Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Revelation 22: 1-5

1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name shall be in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

KEY VERSE: *In my Father's house are many mansions.—John 14: 2a*

TO BE READ EACH DAY

Dec. 22. M. The Christian's Hope. John 14: 1-6
Dec. 23. T. Hope in God. Psalm 130: 1-8
Dec. 24. W. Hope in Christ. Colossians 1: 24-29
Dec. 25. T. A Living Hope. 1 Peter 1: 3-9
Dec. 26. F. Hope in Salvation. Romans 8: 18-25
Dec. 27. S. Hope of Eternal Life. Titus 1: 1-4
Dec. 28. S. A Blessed Hope. Titus 2: 11-15

SCRIPTURE SAYS—

By W. W. Adams

We are now concluding three months of concentrated study of some of the great Christian teachings. These teachings concern history, persons, events, ideas, plans. In all of this study our interest has been directed much of the time to that which lies behind us. Now we ask, what is the value of this history, of these teachings? For we are moving forward into the future. Life flows onward. God's purpose looks ahead. The consummation, the goal of all things, is yet to be gained. What is our Christian hope? What does the future hold for us? Upon what is this hope grounded?

Hope is of more than passing concern to us. It has filled and constantly fills a large place in the affairs of men. The history of Israel centered in her hope for the future. Her patience, her courage, her greatest achievements, her unmatched literature, her missionary zeal, her resistance to evil, were motivated almost entirely by her hope in the future. This is true in large measure with all peoples of all generations; it is true today. Heroic and high living are on a par with the hopes of men's hearts. Hope moves people to action. Remove the hope and the motivation is gone; the motor is dead, the machine stops.

Is there moral, spiritual, missionary stagnation in our present-day world? And do we want to know the cause? We can find it in what we really believe to be the purpose and goal of life. Does the reward of living lie in material things? Is the end for which I exist in myself? Or in humanity as a whole? Or is it in God? Is it this side of death or the other side? We cannot dodge these questions, nor give hazy answers to them without suffering tremendous losses for ourselves and for others.

It is of the greatest concern to us all to give careful consideration to the Christian's hope.

The two Scripture passages now to be studied are suggestive, not exhaustive, of the answers to the above questions.

I. Christ the Basis (John 14: 1-6)

Let us look at this familiar passage from the standpoint of its context and its content.

1. *The Context.* Jesus here is in the midst of swift moving and significant events. Back of him lie three years of ministry—varied, rich, yet disappointing. He has taught his disciples all that would be needed, both for their own personalities and for their ministry in carrying forward his work after his departure. Judas has just now gone out to betray Jesus to his enemies. Peter has boasted unwavering loyalty, but Jesus knows that in a few hours Peter will betray him. Before the night ends on which Jesus speaks the message now before us, he will be in the hands of his enemies. The next day he will be nailed to the cross.

Can Christ command resources adequate to meet this crisis? Our hearts wonder if he can remain the Master while sin does its worst. Surely the time has come, we think, when he must rely upon the strength of his friends.

How strange, then, to hear his opening words: "Let not your heart be troubled." Jesus, in the midst of this life and death struggle, with the weight of humanity's sin and redemption resting upon him, instead of receiving comfort and cheer, is giving it to those who, on every normal score, should have been comforting him! Never more than here did our Lord display his supernatural qualities of heart and life. The disciples were troubled, agitated, and tossed around; they were in sorrow and tears. They had left all to follow Jesus. Their hope for the future had glowed for three years. Now their hope is dying—for the object and ground of their hope is soon to die!

Jesus, therefore, proceeds to comfort the disciples. This message of hope can be briefly summarized: Chapter 14, Hope in Christ; chapter 15, Live in Christ; chapter 16, Win the Victory through Christ. Read these chapters with these concepts in mind.

2. *The Content.* Christ himself is the content. Not ideas only, but these ideas centering around and finding expression in the person of Christ. These disciples who already believe in God are now to believe in him. Though they cannot see through the darkness occasioned by his approaching death, they must put their trust in him: "Believe in me." Upon what can Christ ground this appeal to believe in him? The passage helps us answer this question.

Jesus Reveals the Father's House.

Jesus speaks with full authority and unquestioning certainty: "In my Father's house are many mansions." No speculation or wishfulness here! "If it were not so, I would have told you." The Son in the Father's house reveals to us the secrets of that house. Apart from him we could not be sure what our Father's house is like.

He Prepares the Believer's Residence. "I go to prepare a place for you." The disciples are grieving because their rich fellowship with Christ seems to be at an end. Jesus is going away. But he will not forget them. Rather his going away is in their interest. He goes with the purpose in view of preparing homes for the disciples in the Father's house.

He Will Consummate the Believer's Hope. Read verse 3 very carefully. Not only will Jesus prepare a place for them, he also will return for them to receive them into blessed fellowship with himself in the Father's house. Blessed consolation! Sin and hate are not to come off victorious. Fellowship with Christ has only begun. Disrupted now, it will be consummated in the future, in the Father's house. Then the disciples will be with the Son and the Father.

He Will Bring the Believer into His Home. The disciples now know where Jesus is going, and also the way. At least, they *should* know. He is going to his Father's house, from whence he had come. But alas! The disciples were not apt students. "Lord, we know not whither thou goest; and how can we know the way?" Ignorance of one involves ignorance of the others also. Jesus was not impatient nor was he vague in his answer.

"I am the way." There is no other road to the Father.

"I am the truth." Not, "I teach the truth," though that is true. But *I am* the truth in manifestation, in expression. By all that I am and do, I show you the truth.

"I am the life." John had said in the beginning of his Gospel that life was in the Word. The idea came from Jesus himself. He is the source, the means, of our eternal life.

Therefore, "no man cometh unto the Father, but by me." Jesus will bring the believer into his heavenly home, and he alone can do this. There is no other way.

Thus we see clearly the basis of the Christian's hope. Not ideas revealed by Christ, not events in history, not even the life and accomplishments of Christ while upon earth; Christ himself is the basis.

This hope inspires confidence and courage and leads to holiness of living. "Every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3: 3).

II. Heaven the Goal (Rev. 22: 1-5)

This fact, implied in the previous section, now becames explicit. Let us here also note both the *context* and the *content.*

1. *The Context.* Recall the previous lessons on the Book of Revelation. John was on the island of Patmos, most likely as a penalty for his loyalty to Christ (Rev. 1: 9). Here he saw and pictured the struggle between God and Satan for the mastery of all things. The battle is long, fierce, and unspeakably destructive. Suffering, persecution, sorrow, are widespread and continuous.

But God never surrenders to the enemy. Thwarted here and there, he only makes a new and more determined effort. At last the battle is to be won. Satan and all his cohorts are to be cast out and chained, forever out of reach of heaven. Sin will be no more. The battle will be over, and perfection and completion will be achieved.

2. *The Content.* "A pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." All through the Scriptures, from Genesis 2: 8 ff. to our present passage, water is used to symbolize life and health, full and eternal. Here the water of the river gives life. It is pure, clear as crystal. Sin gone, there is no pollution. Both the Father and the Lamb are the source of this river of life. The river therefore has in it the life of God.

Read verse 2 carefully. The "tree of life" grew in the street of the city, upon either side of the river. In the first paradise, God had placed the tree of life. But sin had cut man loose from this source of life. Now, with sin removed, the tree reappears. The fruit is to be plentiful and will never cease to appear; there are twelve kinds of fruit, one for every month. The leaves will be used for preserving and healing the life and vigor of the nations.

Verses 3 and 4 tell of the Throne of God. Sin alone has cursed man and the earth. Now the curse is to disappear forever, for sin has been judged and banished. Fellowship with God will now be restored, never to be broken again. God will be enthroned in heaven. From this throne he shall rule, and upon it he shall receive the worship of all creation. "His servants shall serve him." Not as unwilling servants, forced to do the Father's biddings; but gladly, out of hearts redeemed by him and made ready for perfect service. This fellowship will be most intimate: "They shall see his face." The Word was with God (John 1: 1); literally, was face to face, intimate, with the Father. Sons of God will see his face in the glory world. There will be nothing to obscure the vision nor to break the fellowship. This fellowship will endure. "His name shall be in their foreheads." They shall be sealed for God—forever.

Verse 5 speaks of the Light of God. Night will have come to an end, for night is the result of the disappearance of the light. The light is now to be permanent. "God is light," and since God is now forever on the throne, in the midst of the city and of the people, the light will forever shine. No more need of a candle nor of the sun. No more stumbling and falling, no more shameful deeds, no more moral and spiritual failures and defeats.

Ponder well the closing words: "they shall reign for ever and ever." Man was created for mastery, not to be mastered; to rule, and not to be ruled; to endure, and not to die. Thus we have pursued the Christian's hope as far as we may while here on earth. In the Father's house, the New Jerusalem, completely and eternally redeemed from the guilt and reach of sin, possessing the full resources of the Father, life, light, and fellowship, we shall reign with him forever.

LESSON APPLIED

By Howard K. Williams

Purpose. To establish the Christian hope of eternal life in the minds and experience of those in your class, that it may be to them an incentive to right living in the present.

Preparation. A careful study of the Scripture passages, that you may have clearly in mind the basis for, and inspiration of, the Christian hope.

The Genius of Hope

A wise man asked a high school boy the question, "What are you going to do when you finish high school?" "I am going to college," was the reply. "What then?" asked the man. "I am going to law school." "What then?" "I'll make some money and get married and raise a family." "What then?" the questioner persisted. "Well, maybe I'll retire someday." "What then?" The boy thought for awhile and then said, "I guess I'll have to die some time." "And what then?" the older man asked.

"We live by hope," but hope that is based on things that we leave behind is futile ultimately. The boy looks forward to manhood, to money, comfort, family, but in the course of time he finds himself passing all these things like a train passing station after station. Unless the terminus of his hope lies beyond death, his hope becomes hopelessness.

As we come to the close of another calendar year we are reminded of the passing of time, and of the passing of those things that once we looked forward to with so much hope. In Vollendam,

Holland, one day, I passed three old men on the street corner. They were poor, toothless, tottering, old men. I gave to each of them a little money, and as I turned away I saw them talking together. Like little children, they were eager to see if each had received the same amount. I thought, one day those men had been hardy fishermen fighting the storms of the North Sea, and coming home at nightfall to greet with glee their wives and family. Now, what an anti-climax! Must all life be like that?

The Christian's Hope

Jesus says, "No; life is *not* like that. Life need not end in an anticlimax." On the last night of Jesus' earthly life, his disciples were inexpressibly sad because they knew he would leave them soon to die. Jesus approached his death not as an end, but as an entrance into another part of his Father's universe. He bade his disciples not be troubled overmuch, but to be assured that they would meet again under better conditions.

This is the Christian's hope, based first of all on the integrity of Jesus. He assumed heaven. He said, "If it were not so, I would have told you." God has set eternity in man's heart (Eccles. 3:11). Man believes that he was not made to die, and because of this fact Jesus said virtually this: "I would not have left you under this impression, if it had not been true." This assurance of immortality is seen throughout Scripture. While it may be more indefinite, in the Old Testament than in the New, it is there none the less. "Enoch walked with God: and he was not; for God took him." Where? On the death of his son, David said, "I shall go to him, but he shall not return to me." Elijah was taken up into heaven. The Psalmist declared, "I shall dwell in the house of the Lord forever." Ecclesiastes 12:7 says: Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." In Daniel is that priceless promise, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

Jesus' teaching always assumes or states this fact; note, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" "He that believeth . . . . is passed from unto life" (John 5:24). The passages are too many to quote, but the whole life and teaching of Jesus, would lose its motive, if death ended all.

What the Bible clearly teaches about the future life finds evidences in many other avenues. For example, the moral integrity of God demands vindication. Here undoubtedly things are unequal and unjust; the wicked prosper "as the green bay tree" and the good suffer. We need another life to demonstrate God's justice. Shakespeare well says:

> "In the corrupted currents of this world
> Offence's guilded hand may shove by justice,
> And oft 'tis seen the wicked prize itself
> Buys out the law: but 'tis not so above."

The Christian hope rests too upon aesthetic grounds. God has implanted a love of the beautiful in our souls, and he would not have done so unless he intended to satisfy that hunger for the beautiful. But life here is not completely beautiful. We have, here and there, snatches of beauty, but not completeness of beauty. Even the most beautiful love is overshadowed by the ugly hand of sickness, sin, and death. We feel this is not God's final word about beauty.

You may think of other proofs to use in setting forth the basis for your hope that reaches beyond the life we live here and now.

The Nature of the Christian's Hope

Many things have been said about the future life, but none is so satisfactory to me as that which Jesus says here. Almost incidentally, because the idea was so constantly in his own thoughts, he utters the words, "in my Father's house."

Look at this carefully. The hope of the Christian is that of a safe, abiding place for the agitated soul. The disciples were used to the sudden storms that descended upon the Sea of Galilee, turning its calm surface to roughness. Their hearts had been similarly storm-tossed. So also our own hearts in these troublous times.

It is "my Father's house." With what a sigh of relief we come from some confused and troubled experience into our home! Even so, our heavenly home. Not only is it our Father's house, but Jesus has made it ready for his followers. He has put the fine, personal, finishing touches on everything. We go on a long trip, and when we come back our loved ones welcome us. They do their best to make the reception the very best, but sometimes their ability and wisdom fail. Not so with Jesus. He knows better what will please us than we know ourselves. "We shall be satisfied," completely, fully, gloriously satisfied.

"I go to prepare a place for you." Heaven is a home of real persons. You cannot have a home without love, and you cannot have love without persons. Also note the personal pronouns, "I" and "you." The question, "Shall we know each other there?" is answered by these facts: that it is home, and that home holds those persons we know and love. Heaven is a homey home where the traveler returns safely and securely to his loving Father's presence. This is the Christian's hope.

The Use of This Hope

The Christian hope of the Life Beyond is not a hope which leads to ease and vanity. It is a very practical hope to inspire us day by day. In the passages assigned, you will note that it is an inspiration to helpful living and a warning against selfishness.

Such a hope gives comfort in the death of one's loved ones. A fine Christian, the superintendent of a Sunday school, lost his little son through death. The following Sunday he was in his accustomed place as superintendent, and he lovingly invited boys and girls to accept Christ. A little girl said to her mother on the way home, "He believes it, doesn't he?" "Believes what?" asked the mother. "About heaven, and all that," the girl answered. Do we believe enough to make our hope of immortality convincing to others?

Such a hope is a sufficient incentive to courageous service. This fact is brought out in 2 Corinthians, chapters 4 and 5. Such it was to Paul and to Stephen and to James and to Peter and to John. Through all the ages, from the days of persecution in the Roman arenas to the very present, men have labored and suffered because of the light of hope that beckons from beyond.

The Appropriation of This Hope

There is a *way* to heaven. To emphasize this Jesus said, "Whither I go ye know, and the way ye know." Thomas asked, "How can we know the way?" Jesus answered, "I am the way."

Someone has said, "Every true believer is troubled more by the things in the Bible he understands than by the things he does not understand." We know what Jesus means when he says "return good for evil," but how many are willing to do it? The way to heaven is a person; the person, Jesus. To accept him, to walk with him, and to live for him means that we shall be with him in the heavenly Father's home. Such people will have "his name . . . . in their foreheads." Not arbitrarily stamped there by a rubber stamp when we get to heaven's gate, but as we walk with him and try to take his place among men, we shall be changed into the same image from glory to glory, even as by the Spirit of the Lord."

So, as we stand at the end of the old year and on the threshold of the new, I say to you, as a teacher once said to his scholars, "While others are wishing you a happy new year, I wish for you a happy eternity."

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To strengthen the faith of young people in "the life everlasting."

The Plan

1. Getting started.
2. "Christian Hope" in the first century.
   a) The faith of Jesus (Matt. 25: 31-46; John 14: 1-6).
   b) The faith of Paul (2 Cor. 5: 1-10; 2 Tim. 4: 6-8).
   c) The faith of Peter (1 Pet. 1: 3-9).
   d) The faith of John (Rev. 22: 1-5).
3. "Christian Hope" in the twentieth century.
   a) The faith of a working man.
   b) The faith of a scientist.
   c) The faith of a young girl.
4. Further discussion.

The Procedure

After a discussion of the biblical material as presented in the *Young People's Class*, have three young people relate the following incidents:

The faith of a working man. From the first century to the twentieth, Christian people have cherished the conviction of immortality. Persons from all walks of life have gathered poise and power from their faith in the future life. Here is the testimony of a working man, as retold by Dr. William S. Abernethy.[1]

"Jake Hadley, a carpenter, loses his wife and baby. They are both drowned when returning from a visit. Six children are left. He finds a woman to come in and mother them. Trouble comes wave on wave. Nellie, the eldest, is blinded in an explosion in the canning factory where she works. America comes into the war and Jake Hadley sees his oldest son go off to France. 'What if he shouldn't come back?' asked a neighbor. 'Well, he will just be going where his mother is, then. He belongs to her, too. I ought not to be so selfish that I'd want him with me all the time.'

"Hadley carried in his pocket an old weather-beaten leather cardcase. Often he would take it out and look at it intently. Word comes that the boy isn't coming back from France. Jakes takes out the old cardcase and looks at it, then goes on with his work. Nellie, the blind girl, throws herself into the river and is drowned. The housekeeper is drowned trying to save her. Jake keeps going. Whatever that cardcase contains seems to keep him on an even keel.

"One day Jake himself falls from a ladder and is fatally hurt. They take from his pocket the old leather cardcase, and in it they find a post card. On the address side was this in his wife's handwriting: 'Dearest: Starting home tomorrow with Bobby.' On the other side of the card, 'God will not look you over for medals, degrees, or diplomas but for scars.' "

The faith of a scientist. The late Professor Nelson Fithian Davis, of Bucknell University, stopped his lecture in a science classroom to testify to his belief in immortality. Then he cited this analogy:

"A farmer in central Pennsylvania received some wild duck eggs which had been laid in New Jersey. The eggs were hatched by artificial incubation and the ducklings grew up lacking any contact with other members of the duck family. One fall day, when the ducks had been swimming about on a pool, suddenly they flew up into the sky, circled around several times, and then flew toward the south."

"Who told them to do that?" asked Professor Davis. "They never saw any other ducks that could tell them to fly south, or which direction was south. But they knew, because of an instinct placed within them by God, and when they reached the south, there was a 'south' there. We have an instinctive feeling that there is a 'south' for us, and I believe that there is. God doesn't fool the birds, and neither is he trying to fool us."

The faith of a young girl. The other day a twenty-year-old girl asked me if I would read some poetry she had written in memory of her mother who died not long ago. I had a deep emotional experience as I read:

"To a Dear Mother in Heaven"

"You are not dead—your soul lives on
Inside my heart. And I can feel
The touch of your hand guiding mine
Along my groping way. So real
Are you that I could swear I heard
Your voice just now. And I
Can see you smile when something
Pleases you. I do not cry
From loneliness—because you're here
Inside my heart—Mother so dear.

"They say that you are dead and gone
But you and I know that's not so—
For in my heart you shall live on."

For Further Discussion

1. Comment upon the statement, "One life at a time. Why bother about another when this one has so much significance?"
2. In what ways does belief in another life influence our living in this one?
3. How much do young people think about the future life? Why?
4. What reasons do you have for believing in the "Christian's hope"?

[1] *What We Preach*, copyright by The Judson Press, 1929. Used by permission.

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. The Promise of the Lord.
PRELUDE. "Cradle Song," Hauser.
CALL TO WORSHIP.

"The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

"Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness."—*Ps. 97: 1, 12.*

OPENING PRAYER.

RECITAL OF GOD'S PROMISE. "Where I am, there shall also my servant be: if any man serve me, him will my Father honor."—*John 12: 26.*

HYMN. "O Jesus, I Have Promised."

SCRIPTURE. Revelation 21: 1-5, 22-27.

PRAYER. "O Father, we know that it is no small matter to lose or gain the kingdom of God. We contemplate in awe that most blessed mansion of the city which is above, that most clear day of eternity, which night obscures not, but the highest truth ever enlightens. O day ever joyful, ever serene, and never changing! Our desire is that we may be wholly given up to things heavenly, but temporal things and our passions weigh us down. Gather in and call home our senses unto thee; make us to forget all worldly things, enable us to cast away and despise all the imaginations of wickedness. Pardon us also, and in mercy deal gently with us." Amen. (Adapted from Thomas à Kempis.)

HYMN. "Have Thine Own Way, Lord."

THOUGHTS ON THE HEAVENLY HOME. The Divine Architect has said that He has gone ahead to prepare our dwelling place. Let us take account of some of his previous works as an aid to our imagination in considering the life to come. The Psalmist said of some of these works:

"When I consider thy heavens,
The works of thy fingers,
The moon and the stars,
Which thou hast ordained;
What is man that thou art mindful
of him?"

This far from exhausts the catalogue. Have you ever noticed a butterfly's wing? A snowflake's design? The little curled shells found on the beach? A bit of coral? The sky at sunset? The shapes and colors of the summer flowers? The sturdy cliffs? The giant trees? These give some notion of God's ability. And have you looked into the face of a little child? Oh, we may well rejoice in the home that is now prepared We cannot describe it now, but certain we may be that it will surpass our highest expectations.

HYMN. "Hark, Hark, My Soul!"

BENEDICTION.

POSTLUDE. "Jerusalem the Golden."

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By HILLYER H. STRATON

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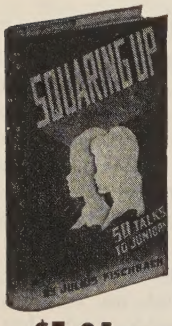

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The Book Browser

This month he discovers new reasons for being proud of the fact that he is a Baptist

THE BROWSER has been reading with keen interest and much profit the new book entitled: *Baptists: Their Message and Mission.* It was written, as you doubtless already know, by Hillyer H. Straton, the dynamic pastor of the First Baptist Church, Detroit. This book is much more than a laudation of Baptist achievements in the past. It is an informing appraisal of Baptist responsibility in the light of present-day needs and opportunities.

■ While the Browser was busily engaged in reading this book, there was forwarded to him, for his information, a letter from Dr. Mitchell Bronk who, until his recent retirement, was Book Editor for The American Baptist Publication Society. Dr. Bronk's letter concerns Mr. Straton's book, and since the letter holds so much of general interest, the Browser is taking the liberty of quoting a portion of it here. Dr. Bronk writes:

"Practically all Christians follow Christ in the doctrine and practice of one or the other of the various sects. A reasonable view is that divine providence sets us down in the particular sect that is best for us. Adherence begets satisfaction with this way; or love for it, and loyalty. If a person has a good thing, he likes to have others know about it. It is natural, also, that he should want others to share in the spiritual advantages and joys that he derives from his 'way in the Lord.' The writer of this book is such a satisfied, happy Baptist. In these chapters he sets forth the principles and practices of the Baptist way; the things his denomination stands for, and its denominational machinery.

"His other objective is to create a larger denominational loyalty among Baptists themselves; especially young Baptists. For here, as everywhere else, larger loyalties are being called for. Baptists as a sect have come into existence through a noble history of struggle and sacrifice—even martyrdom—and vigorous missionary accomplishment. The story of this should beget a denominational pride that will make denominational loyalty but a sequence. It is the same thing that the public school is attempting to do—create a desirable patriotism by lessons in our country's history, and study of its forms of government, and talks about its great men. There is the conviction that an informed Baptist will be a good Baptist, and a good Baptist a good Christian. Accordingly, a generous part of the book is Baptist history.

"There is an urgent demand for such a handbook as this. Vedder's excellent *Short History of the Baptists,* of which thousands of copies have been sold, was compiled fifty years ago and even in its revisions is out-of-date. The demand is especially pronounced on the part of our many leadership training classes and assemblies, in nearly all of which courses in Baptist history are featured. The break-up of the material into ten chapters, and the suggestive 'Discussion Questions,' adapt the book admirably to such class study.

"It was important that this new presentation should be the work of a Baptist pronouncedly of today; one who sees his denomination as it now functions, who is in the thick of its service, and who shares in the planning and the hopes for its future. Dr. Straton decidedly supplies these qualifications. He is a recognized leader in the oncoming, younger set of the Northern Baptist Convention. An honest, successful ministry with an important Indiana church did not keep him from participation in broader denominational engagements; more recently the pastorate of the historic First Church of Detroit has given him added prominence in Northern Convention affairs. He writes of the Baptists with the intimate acquaintance of one 'to the manor born'—son of one of our most distinguished ministers, reared in the atmosphere of great representative churches, educated in Baptist schools. His point of view and his sympathies are perhaps a little broader because of many ties with the Southland, and with its Convention. It is believed, therefore, that the book will be acceptable to Baptists the world over.

"Ours is a good time in which to come out strong for the old fundamental Baptist tenet of democracy in religion and church life. This the writer does, not only in his historical survey and in the chapters, 'Democracy—Our Church Ideal,' and 'Religious Liberty, Our Distinctive Contribution,' but throughout the book. Its reading and study will assuredly give young people a fuller understanding of our historic significance, as a Christian body that recognizes no lordship but Christ's; and will give us all a deeper sense of our continuing obligatory mission to win men from all the servitudes, to Christ, as free men in Christ."

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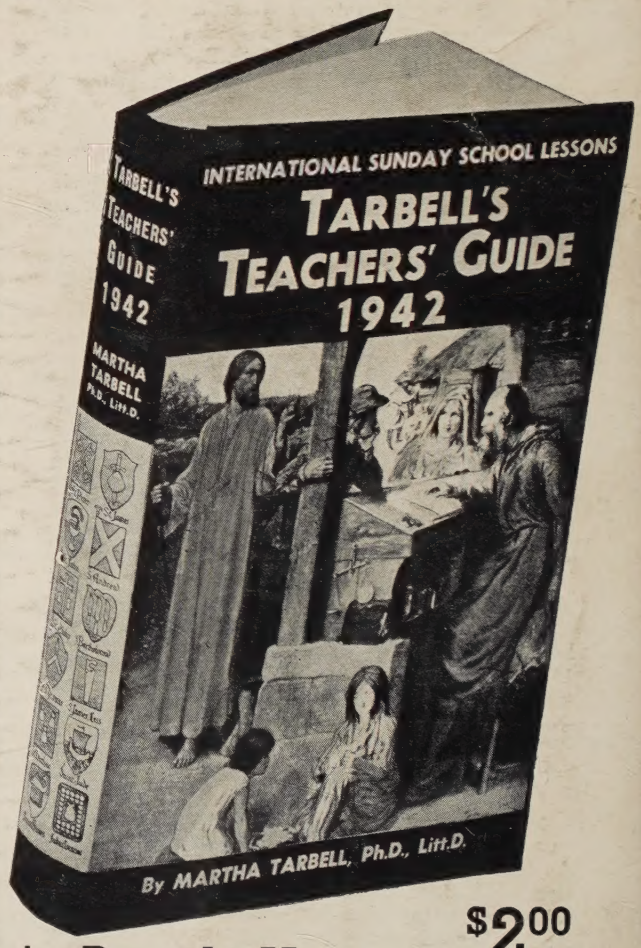

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